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A

THEORETICAL AND PRACTICAL

GRAMMAR

OF THE

OTCHIPWE LANGUAGE,

THE LANGUAGE SPOKEN BY THE CHIPPEWA INDIANS; WHICH IS  
ALSO SPOKEN BY THE ALGONQUIN, OTAWA AND  
POTAWATAMI INDIANS,

-WITH LITTLE DIFFERENCE.

FOR THE USE OF MISSIONARIES

AND OTHER PERSONS LIVING AMONG THE INDIANS  
Of the above named tribes.

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BREVE ITER PER EXEMPLA, LONGUM PER PRÆCEPTA.

*Quintil.*

NEGLECTA PRUDENS CORRIGAT LECTOR.

## P R E F A C E .

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This is, I think, the first and only Otchipwe Grammar, that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know by experience how useful it is to the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is,

that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union. It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) “*that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages.*” This is true; and to obtain this light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR:

# GRAMMAR

OF THE

# OTCHIPWE LANGUAGE.

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## INTRODUCTION.

The Otchipwe language is spoken by the tribe of Indians, called *Chippewa Indians*,\* which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potowatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

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\*The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

# PART FIRST.

## ORTHOGRAPHY.

*Orthography*, (according to the meaning of this Greek word, *correct writing*,) teaches the art of spelling the words of a language with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with *words*. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of *letters*, which are the representatives of sounds formed by the organs of speech.

There are only *seventeen* letters in the Otchipwe alphabet; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vowels and consonants.

A *vowel* is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. The letter *u* is sounded differently by different nations, English, French, German, etc. The Otchipwe language has none of these sounds. The German sound of the vowel *u*, (like *oo* in fool, or like *u* in full,) is unknown to the Otchipwe language; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound *oo*, (in French *ou*,) is changed into *o*. F. i. a handkerchief, (un mouchoir,) *moshwe*; my button, (mon bouton,) *nin botô*; Louis, *Noi*. But more yet than the German sound of *u*, is the French and English pronunciation of the same, unknown to the Otchipwe language.

A *consonant* is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely: *b, c, d, g, h, j, k, m, n, p, s, t, w*. The following con-

sonants, *f*, *l*, *q*, *r*, *v*, *x*, *z*, never occur in the words of this language; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce *f* and *v* like *b* or *p*; *l* and *r* they pronounce like *n*. So, for instance, when they are asked to pronounce the French word *farine*, (flour,) they will say *ba-rin*; the name *David*, they will pronounce *Dabid*; the name *Marie*, *Man Magit*; etc.

#### REMARKS ON THE VOWELS.

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the *English* orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why then should the Otchipwe language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832; and have ever since followed the same in my subsequent Indian writings;



with only one alteration, which I have adopted in writing this Grammar; putting the English *sh* instead of the French *ch*.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it; and it was adopted by some writers of Indian works, especially by the Rev. , (Lapointe, Lake Superior,) who published the New Testament, (New-York 1844,) almost entirely according to this simple mood of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the *vowels* never changes; they have always the same sound. The sounding of the *consonants* is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a, e, i, o*, are pronounced as follows:

*a* is invariably pronounced as in the English word *father*; as, *anakanan*, mats; *ta-nagana*, he will be left behind; *ga-sagaang*, he that is gone out.

*e* is always pronounced as in the English word *met*; as, *eteg*, what there is; *eta*, only; *enendang*, according to his thought or will.

*i* is always pronounced as in the English word *pin*; as, *inini*, a man; *kigi-ikit*, thou hast said; *iwidi*, there.

*o* is always pronounced as in the English word *note*; as, *odon*, his mouth; *onow*, these here; *okoj*, its bill.

These rules have no exception in the Otchipwe language. The four vowels are *invariably* pronounced as stated here; they may occur in the first or last syllable of a word, or in the middle; and they are *never* silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is, to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels, of the same kind or different vowels, appear together in a word, they must all be sounded.

## EXAMPLES.

*Saagam*, he goes out ; pron. *sa-ga-am*.

*Oossi*, he has a father ; pron. *o-os-si*.

*Nin nibeá*, I cause him to sleep ; pron. *nin ni-be-a*.

*O moawan*, they make him weep, cry ; pron. *o mo-a-wan*.

*Waiba*, soon ; pron. *wa-i-ba*.

*Maingan*, wolf ; pron. *ma-in-gan*.

*Nawaii*, in the middle ; pron. *na-wa-i-i*.

There are some *diphthongs proper* in this language.

The letter *i* forms them, when it is preceded or followed by some other vowel ; *ai, ei, oi ; ia, ie, io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded ; they are *proper* diphthongs.

## EXAMPLES.

*Misai*, a loach, (fish ; ) pron. *mi-sai*.

*Omodai*, bottle, pron. *o-mo-dai*.

*Apakwei*, a mat to cover a lodge ; pron. *a-pa-kwei*.

*Hoi !* (interj) hallo !

*Saiagiad*, whom thou lovest ; pron. *sa-ia-gi-ad*.

*Ebiian*, thou who art ; pron. *e-bi-ian*.

*Aiaieg*, where you are ; pron. *a-ia-ieg*.

*Aioiog*, make use of it ; pron. *a-io-iog*.

## ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the *acute*, the *grave* and the *circumflex* accent.

1. I put the *acute* accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another, sometimes entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ánakwad*, it is cloudy ; *anákan*, a mat ; *minikán*, seed ; *agamíng*, on the beach ; *agáming*, on the other side of a river, bay, lake, etc. ; *ságaigan*, a small lake ; *sagáigan*, a nail ; *nibíng*, in the water ; *níbiñg*, in summer.

2. I make use of the *grave* accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples :

*Enéndamàn*, as *I* will or think ; *enéndaman*, as *thou* wilt. *Sagitoiàmban*, had *I* liked it; *sagitóiamban*, hadst *thou* liked it. *Endaiàng*, where we live or dwell ; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.) *Endáiang*, where we live or dwell ; (the person or persons spoken to, are included.)

2. I place the *circumflex* accent on some vowels, to signify that they have the *nasal* sound, almost the same as in French, when they are followed by the letter *n*. F. i., *senibâ*, silk, ribbon ; *pakaakiwê*, a hen ; *abinodjî*, a child ; *gigô*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Otchipwe correctly ; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them *occasionally*, for the accommodation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave* accents, for the distinction of the two persons ; (as above in No 2.)

#### REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Otchipwe language.

I tried to reduce the Otchipwe orthography, as much as possible, to the easiest and plainest principles. No more letters are employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable. I employ the French *j*, to stand in Otchipwe for the same soft sound as it does in French,

because there is a perfect analogy between the French *j* in *jour, jardin*, etc., and the Otchipwe *j* in *jonîia, jîwan*, etc., which the English consonants cannot well express. In English we have *sh*; but this sound does not exactly express the sound of the French or Otchipwe *j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants:

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter *c* is never employed by itself; it can easily be dispensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in *gender, ginger*, etc. F. i., *mádjan*, go on; *ninîndj*, my hand; *ándjîton*, change it; *gîmodj*, secretly.

The letter *g* has, in the Otchipwe orthography and reading, always a *hard* sound; not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gigîto*, he speaks; *gi-nigi*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw!* *halloo!* *hurrah!* *go on!* *hoi!* *halloo!* The main use of this letter is its connexion with *s*, to form the same sound as in English, *sh*.

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomin*, grape, raisin; *jonîia*, silver, money; *ojîmo*, he runs away; *onijîshin*, it is good, fair; *mij*, give him; *ganoj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (*John, joy, jar*,) but as in French, (*jour, jamais*, etc.)

The letter *s* is always pronounced like *z*, in the beginning as well as in the middle and end of syllables and words. When it is double, it has the hard sound of *double s*, like in English. F. i., *nin segis*, I fear, (pron. *nin zegiz*;) *sasagisi*, he is avaracious, (pron. *zazagizi*;) *nin sessessakis*, I

burn and weep, (pron. *zessessakiz*;) *ondass*, come here, (pron. *ondass*.) After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwiwisensag*, boys, (pron. *kwiwizenssag*;) *amonsag*, little bees or flies, (pron. *amonssag*.)—The two letters *s* and *h* in connexion, have the same sound in Otchipwe, as in English; in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give him to eat; *binish*, till; *Jáganash*, an Englishman.

The letter *t* in connexion with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchiman*, a canoe, *tchatcham*, he sneezes; *nin tchitchag*, my soul; *gwanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Otchipwe language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the end of words.

As a *general* rule for the right use of these six consonants, when they *terminate* the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) *prolong* the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

## EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *b* is distinctly sounded.

The words *gijig*, day, air, sky; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day; *gijikag*, cedar-trees.

So also *mitig*, a tree; and *akik*, a kettle. These two words both exhibit *k* as their final letter in common pronunciation; but when you prolong the words, you will have, *mitigog*, trees; *akikog* kettles. There the letters *g* and *k* are sounded clearly.

*Wenijishid*, he who is good, or handsome; commonly pronounced *wenijishit*; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t*; and you will know, whether you have to write *dj* or *tch*.

## EXAMPLES.

*Ojitchigade*, it is made; not *ojidjigade*, because it is derived from the verb, *nind ojiton*, I make it; where *t* is distinctly sounded.

*Winitchige*, he is making dirty (something, or some place); not *winidjige*, because it comes from *nin winiton*, I make it dirty; where again *t* is clearly heard.

*Nin banúdjiton*, I spoiled it; not *nin banatchiton*, because it comes from *banadad*, it is spoiled; where *d* is most clearly sounded.

*Kikendjige*, he knows; not *kikentchige*, because it is derived from *nin kikendan*, I know it; where *d* is distinctly heard.

*Gimodj*, secretly; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to *fix* the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried, and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is an analogy of this in the German language. The Germans also pronounce the letter *b* very often like *p*; and also the letter *d* like *t*, and *g* like *k*; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here; they would be entirely misplaced, if here. You will find them in their due places.

## PART SECOND.

### ETYMOLOGY.

*Etymology*, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the Otchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars ; for good reasons.

The parts of speech are as follows :

1. The *Substantive* or *Noun* ; as, *inini*, man ; *ikwe*, woman ; *wigiwam*, lodge, house ; *mokoman*, knife.

2. The *Pronoun* ; as, *nin*, I ; *kin*, thou ; *win*, he, she, it.

3. The *Verb* ; as, *nin gigit*, I speak ; *ki nondam*, thou hearest ; *bimadisi*, he lives.

4. The *Adjective* ; as, *gwanatch*, beautiful ; *matchi*, bad ; *onijishin*, good, fine, useful.

5. The *Number* ; as *midasswi*, ten ; *nijtana*, twenty ; *ningotwak*, hundred.

6. The *Preposition* ; as, *náwaii*, in the midst ; *megwe*, among ; *binish*, till.

7. The *Adverb* ; as, *sesika*, suddenly ; *nibiwa*, much ; *gwaiak*, well ; *wéwib*, quick, fast.

8. The *Conjunction* ; as, *gaie*, and ; *missawa*, although ; *kishpin*, if.

9. The *Interjection* ; as, *hoi!* halloo! *haw!* go on!

*Remark 1.* This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to treat first of the *substantive* or noun, which is the subject of the verb ; and then of the *pronoun*,



which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conjugated with it; then the *adverb*, which modifies the verb in various manners; and then the remaining two parts of speech.

*Remark 2.* There are no *articles* in the Otchipwe language. The words *aw*, *iw*, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the* woman, but *this* or *that* woman.

*Remark 3.* In the Otchipwe language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *indeclinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

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## CHAPTER I.

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### OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wawiatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Mángosid*, Loonsfoot.

A *common noun* or *substantive* is the name applied to all persons or things of the same kind; as, *inini*, man; *ikwe*,



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1. By prefixing the word *nábe*, (male,) to substantives of the masculine gender, and *ikwé*, (woman, female,) to those of the feminine gender. F. i., *nábe-pijiki*, a bull or ox; *ikwé-pijiki*, a cow.

2. By making use of the words *nabéaiaa*, (male being,) and *ikwéaiaa*, (female being,) which are ordinarily placed after the substantive. F. i., *pakaákwe nabéaiaa*, a cock; *pakaákwe ikwéaiaa*, a hen: *bebejigoganji nabéaiaa*, a horse; *bebejigoganji ikwéaiaa*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwe*, (woman,) modifying the two words a little. F. i., *anokitagéwinini*, a man servant; *anokitagékwe*, a maid servant; *kikinoamagéwinini*, a school-teacher (man); *kikinoamgékwe*, a female school-teacher. They also will say; *nishime inini*, (or, *kwiwisens*,) my younger brother; *nishime ikwé*, (or, *ikwésens*,) my younger sister.

*Remark.* Instead of the distinction of gender, there is another distinction made between the substantives of the Otchipwe language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Otchipwe substantives in two classes; some are animate and some inanimate.

*Animate substantives* are called those which denote beings and things that are living, or have been living, really or by acception.

*Inanimate substantives* are called those which signify things that never lived.

This must well be borne in mind, as it is of great importance for the correct speaking of the Otchipwe language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty; they are naturally known, and cannot be mistaken; as, *gájagens*, a cat; *wawábigonodji*, a mouse; *sagimé*, a moscheto; *ginébig*, a serpent, etc. But substantives which signifies things that have no life at all, but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and peculiarities

of this language ; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inanimate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives, with those that are employed with *inanimate*, you commit as big a blunder in the Otchipwe language, as you would in English by saying : *I am afraid of that man because SHE is a bad man ; or, I love my mother because HE is so kind to me.*

*Remark.* The *animate* substantives will always be denoted by the sign *an.*, in this Grammar as well as in the Dictionary ; and the *inanimate* substantives will be marked *in.* The same signs will also be employed for the *verbs* that have report to animate or inanimate substantives. Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings :

*Mitíg*, a tree.

*Pakwéjigan*, bread.

*Assín*, a stone.

*Mishímin*, an apple.

*Pingwí*, ashes.

*Asséma*, tobacco.

*Akík*, a kettle.

*Opín*, a potatoe.

*Pigiw*, pitch.

*Mikwám*, ice.

*Gon*, snow.

*Táshkiibodjigan*, saw-mill.

*Tchibaiátig*, cross.

*Mandámin*, corn.

*Wábigan*, clay.

*Senibâ*, silk, ribbon.

*Masinítchigan*, image.

*Sibwágan*, corn-stalk.

*Nindigig*, my knee.

*Agig*, cold, phlegm.

*Gisiss*, sun, moon, month.

*Tibaigisisswan*, watch,  
clock.

*Migwan*, feather, quill.

*Nabágissag*, a board.

*Wababigan*, lime.

*Opwágan*, pipe.

*Jonia*, silver, money.

*Assab*, a net.

*Ess*, a shell.

*Kishkibitágan*, a tobacco-  
pouch

*Miskodíssimin*, a bean.

*Jingob*, a fir-tree.

<i>Gijik</i> , cedar.	<i>Jingwak</i> , pine-tree.
<i>Moshwe</i> , handkerchief;	<i>Mindjikáwan</i> , a mitten, a
<i>Joniians</i> , a shilling.	glove.
<i>Minéssagáwanj</i> , thorn.	<i>Odában</i> , a sledge.
<i>Anáng</i> , a star.	<i>Osawában</i> , gall, bile.
<i>Animiki</i> , thunder.	<i>Botágan</i> , a stamp, stamper.
<i>Ishkotékan</i> , fire-steel.	<i>Nindinígan</i> , my shoulder-
<i>Kitchípiison</i> , belt.	blade.
<i>Titilissé-odaban</i> , waggon,	<i>Miskwimin</i> , a raspberry.
cart.	<i>Paganak</i> , a walnut-tree.
<i>Kótawan</i> , a block.	<i>Ojashákon</i> , (tripe de roche).
<i>Nisákosi</i> , a corn-ear.	<i>Papágimak</i> , ash-tree.
<i>Masán</i> , a nettle.	

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by acception, I have marked them in the *Dictionary* thus: *an.*; and the last letter of their plural is always *g*; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

#### OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more, Number is double, the singular, and the plural number.

The *singular* number denotes only one object; as *wigiwán*, a lodge; *amík*, a beaver; *onágan*, a plate or dish; *mókomán*, a knife.

The *plural* number expresses two or more objects; as, *jimáganishag*, soldiers; *wakáiganan*, houses; *anishinabeg*, Indians; *wagákwadon*, axes.

As in every language, so also in the Otchipwe, there are many substantives which, from the nature of the objects they signify, have no plural; as, *totoshabo*, milk; *sisibákwad*, sugar; *kitimiwin*, laziness, etc. But there are none in this language which have no singular.

## FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

## GENERAL RULES.

**RULE 1.** The plural of the Otchipwe substantives is always formed by *adding* to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

**RULE 2.** The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various, that we distinguish no less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substantives are: *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the *inanimate* substantives are: *n, an, in, on, wan*.

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

## SPECIAL RULES.

**RULE 1.** The *animate* substantives in *ans, ens, ins, ons*, (which are always *diminutives*), and all the *animate* substantives indicating *contempt*, add always the syllable *ag* to the singular, to form the plural.

## EXAMPLES :

<i>Ogimáns</i> , a little chief,	pl. <i>ogimánsag</i> .
<i>Jóniáns</i> , a shilling,	“ <i>jóniánsag</i> .
<i>Pakwéjigáns</i> , a small cake,	“ <i>pakwéjigánsag</i> .
<i>Sénibâns</i> , a small ribbon,	“ <i>senibânsag</i> .
<i>Wágoshens</i> , a young fox,	“ <i>wágoshensag</i> .
<i>Agimens</i> , a small snow-shoe,	“ <i>agiménsag</i> .
<i>Anishinábens</i> , a young Indian,	“ <i>anishinábensag</i> .
<i>Jishíbens</i> , a young duck,	“ <i>jishíbensag</i> .
<i>Gijikéns</i> , a little cedar,	“ <i>gijikénsag</i> .
<i>Mígisins</i> , a young eagle,	“ <i>mígisinsag</i> .
<i>Wábisins</i> , a young swan,	“ <i>wábisinsag</i> .
<i>Opínins</i> , a small potatoe,	“ <i>opininsag</i> .
<i>Omímíns</i> , a young pigeon,	“ <i>omímínsag</i> .
<i>Pijikins</i> , a calf,	“ <i>pijikinsag</i> .
<i>Amons</i> , a young bee,	“ <i>ámansag</i> .
<i>Mángons</i> , a young loon,	“ <i>mángonsag</i> .
<i>Manitóns</i> , an insect,	“ <i>manitónsag</i> .
<i>Animóns</i> , a small dog,	“ <i>animónsag</i> .
<i>Amikóns</i> , a young bearer,	“ <i>amikónsag</i> .
<i>Akikóns</i> , a small kettle,	“ <i>akikónsag</i> .
<i>Assabish</i> , a bad net,	“ <i>assabishag</i> .
<i>Ininiwish</i> , a bad man,	“ <i>ininiwishag</i> .
<i>Opwágánish</i> , a bad pipe,	“ <i>opwaganishag</i> .
<i>Akikosh</i> , a bad kettle,	“ <i>akikoshag</i> .

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative Conjugations*.

**RULE 2.** All the *animate* substantives in *an* and *in*, add likewise the syllable *ag* for the plural. But when those in *in* have the accent on the last syllable, they add *ig*. (See the last two words in these Examples.)

## EXAMPLES :

<i>Kitchimókoman</i> , American,	pl. <i>Kitchimókomanag</i> .
<i>Mígwán</i> , a feather, or pen,	“ <i>mígwánag</i> .

<i>Tibáigisisswan</i> , watch, clock,	pl. <i>tibaigisisswanag</i> .
<i>Awakán</i> , slave,	“ <i>awakánag</i> .
<i>Nind inawémagan</i> , my relative	“ <i>nind inawemaganag</i> .
<i>Opwágan</i> , pipe,	“ <i>opwaganag</i> .
<i>Masinítchigan</i> , image,	“ <i>masinítchiganag</i> .
<i>Ishkotékan</i> , fire-steel,	“ <i>ishkotékanag</i> .
<i>Mindjikáwan</i> , a mitten,	“ <i>mindjikáwanag</i> .
<i>Wébinigan</i> , a rejected person,	“ <i>wébiniganag</i> .
<i>Odában</i> , a sledge,	“ <i>odábanag</i> .
<i>Nin wídjwagan</i> , my companion,	“ <i>nin wídjwaganag</i> .
<i>Mishímin</i> , apple,	“ <i>mishíminag</i> .
<i>Ninidjánissikawin</i> , my god-child	“ <i>ninidjánissikawinag</i> .
<i>Mandámin</i> , one corn,	“ <i>mandáminag</i> .
<i>Miskodíssimin</i> , a bean,	“ <i>miskodíssiminag</i> .
<i>Opín</i> , a potatoe,	“ <i>opínig</i> .
<i>Assín</i> , a stone,	“ <i>assínig</i> .

RULE 3. The *animate* substantives in *â, ê, î, ô*,\* add invariably *iag* to the singular, to form the plural.

EXAMPLES :

<i>Sénibâ</i> , a ribbon,	pl. <i>sénibâiag</i> .
<i>Pakaákwê</i> , cock or hen,	“ <i>pakaákwêiag</i> .
<i>Akiwesî</i> , old man,	“ <i>akiwesîiag</i> .
<i>Gigô</i> , fish,	“ <i>gigôiag</i> .

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*.

EXAMPLES :

<i>Enamiad</i> , a Christian,	pl. <i>énamiadjig</i> .
<i>Kekínoamawind</i> , a scholar,	“ <i>kekinoamawindjig</i> .
<i>Waiábanged</i> , a spectator,	“ <i>waiábangedjig</i> .
<i>Gegínawishkid</i> , a liar,	“ <i>gegínawishkidjig</i> .
<i>Netá-wissinid</i> , a great eater,	“ <i>netá-wissinidjig</i> .
<i>Netá-gikawidang</i> , a quarreller,	“ <i>neta-gikawidangig</i> .

\* See p. 10.



<i>Pesíndang</i> , a hearer,	“ <i>pesíndangig</i> .
<i>Masinaigan waiábandang</i> , a reader,	<i>masinaigan waiáband- angig</i> .
<i>Debendang</i> , proprietor, owner,	“ <i>debendangig</i> .
<i>Dégwishing</i> , arriver, comer,	“ <i>dégwishingig</i> .

**RULE 5.** All the participles of the *negative* form (which are at the same time *animate* substantives,) add the syllable *og* for the plural.

EXAMPLES :

<i>Enamiássig</i> , a pagan,	pl. <i>énamiássigog</i> .
<i>Nébossig</i> , an immortal,	“ <i>nébossigog</i> .
<i>Netá-gigitossig</i> , a dumb person	“ <i>netá-gigitossigog</i> .
<i>Bémossessig</i> , a lame person	“ <i>bémossessigog</i> .

**RULE 6.** The *inanimate* substantives in *gan* and *win*, and likewise all *inanimate diminutives* in *ans*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES :

<i>Wakáigan</i> , a house,	pl. <i>wakáiganan</i> .
<i>Wasswágan</i> , a torch,	“ <i>wasswáiganan</i> .
<i>Nibágan</i> , a bed,	“ <i>nibáiganan</i> .
<i>Adópowin</i> , a table,	“ <i>adópowinan</i> .
<i>Dódamowin</i> , action,	“ <i>dódamowinan</i> .
<i>Batádowin</i> , sin,	“ <i>batádowinan</i> .
<i>Onágans</i> , a small dish,	“ <i>onágansan</i> .
<i>Apábiwinens</i> , a small chair,	“ <i>apábiwinensan</i> .
<i>Anitins</i> , a small spear,	“ <i>anitinsan</i> .
<i>Biwábikous</i> , a small iron,	“ <i>biwábikonsan</i> .
<i>Masinaiganish</i> , a bad book,	“ <i>masinaiganishan</i> .
<i>Wigiwamish</i> , a bad house or lodge,	<i>wigiwamishan</i> .

These are all the rules I can give you for the formation of the plural number of Otchipwe substantives.

Let us now consider all the *twelve* different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty



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*Netá-agonwetang*, gainsayer, ,, *netá-agonwetangig*.  
*Métchi-dodang*, malefactor, ,, *métchi-dodangig*.

4. *iag*.

*Mishikê*, turtle, pl. *mishikéiag*.  
*Wawábigonodjî*, mouse, ,, *wawábigonodjiag*.  
*Assabikéshî*, spider, ,, *assabikéshîiag*.  
*Eshpaiô*, a Spaniard, ,, *Eshpaióíag*.  
*Nijodé*, a twin, ,, *nijodéiag*.  
*Nissaié*, my older brother, ,, *nissaiéiag*.  
*Nimissé*, my older sister, ,, *nimisséiag*.  
*Nindángoshe*, my cousin, ,, *nindángosheiag*.  
*Mindimóie*, an old woman, ,, *mindimóieíag*.

5. *jig*.

*Swánganamiad*, a good Christian, pl. *swánganamiádjig*.  
*Mékisiniked*, shoemaker, ,, *mékisinikedjig*.  
*Bewábikoked*, a miner, ,, *bewábikokedjig*.  
*Wedáked*, steersman, ,, *wedákedjig*.  
*Bebámadisid*, traveller, ,, *bebámadisidjig*.  
*Netá-nagamod*, a singer, ,, *netá-nagamodjig*.  
*Kekinoamáged*, teacher, ,, *kekinoamágedjig*.

*Remark.* The substantives of this number, with innumerable others of this description, are also *participles*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say : *Swánganamiadig*, *mékisinikedig*, *bewábikokedig*, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. *og*.

*Wábos*, a rabbit, pl. *wabósog*.  
*Gísiss*, sun, moon, month, ,, *gisissog*.  
*Akík*, kettle, ,, *akikog*.  
*Mitig*, tree, ,, *mitigog*.  
*Mons*, moose, ,, *monsog*.  
*Anáng*, a star, ,, *anángog*.  
*Nabágissag*, a board, ,, *nabágissagog*.

<i>Enamiássig</i> , pagan,	,, <i>enamiássigog</i> .
<i>Enokíssig</i> , idler, sluggard,	,, <i>enokíssigog</i> .
<i>Ménikwessig</i> , a sober person,	,, <i>ménikwéssigog</i> .

7. *wag*.

<i>Iníni</i> , man,	pl. <i>ininiwag</i> .
<i>Ikwé</i> , woman,	,, <i>ikwewag</i> .
<i>Amík</i> , beaver,	,, <i>amíkwag</i> .
<i>Pijíki</i> , ox, cow,	,, <i>pijíkiwag</i> .
<i>Namé</i> , a sturgeon,	,, <i>naméwag</i> .
<i>Atík</i> , a rein-deer,	,, <i>atíkwag</i> .
<i>Mígisi</i> , eagle,	,, <i>mígisiwag</i> .
<i>Wanagék</i> , bark,	,, <i>wanagékwag</i> .
<i>Atíkamég</i> , white fish,	,, <i>atíkamégwag</i> .
<i>Jíngwák</i> , pine tree,	,, <i>jíngwákwag</i> .
<i>Biné</i> , a partridge,	,, <i>binéwag</i> .
<i>Wawáshkeshi</i> , deer,	,, <i>wawáshkeshiwag</i> .
<i>Anjeni</i> , angel,	,, <i>anjeniwag</i> ; (also <i>an-</i> <i>jenig</i> ).
<i>Wemitigoji</i> , Frenchman,	,, <i>wemitigojiwag</i> .

8. *n*.

<i>Abwí</i> , a paddle,	pl. <i>abwín</i> .
<i>Anwí</i> , a ball, bullet,	,, <i>anwín</i> .
<i>Aii . . .</i> , thing . . .	,, <i>ain . . .</i>

9. *an*.

<i>Wadjíw</i> , mountain,	pl. <i>wadjíwan</i> .
<i>Omódai</i> , bottle,	,, <i>omódaian</i> .
<i>Kitigán</i> , garden, field,	,, <i>kitigánan</i> .
<i>Nisíd</i> , my foot,	,, <i>nisídan</i> .
<i>Sakáon</i> , a cane,	,, <i>sakáonan</i> .
<i>Tchíman</i> , a canoe,	,, <i>tchimánañ</i> .
<i>Nábikwan</i> , vessel,	,, <i>nábikwanan</i> .
<i>Jimágan</i> , a lance,	,, <i>jimáganan</i> .
<i>Apábiwin</i> , chair, bench,	,, <i>apábiwinan</i> .
<i>Masináigan</i> , book, paper,	,, <i>masináiganan</i> .

10. *in*.

<i>Anít</i> , fish-spear,	,, <i>anitin</i> .
<i>Abáj</i> , a lodge-pole,	,, <i>abájin</i> .

<i>Nagwéiab</i> , rainbow,	,, <i>nagweiabin</i> .
<i>mitígwab</i> , a bow,	,, <i>mitigwábin</i> .

11. *on*.

<i>Gijigad</i> , day,	pl. <i>gijigadon</i> .
<i>Tibikad</i> , night,	,, <i>tibikadon</i> .
<i>Anamiewigamig</i> , church,	,, <i>anamiéwigamigon</i> .
<i>Aninátig</i> , maple-tree,	,, <i>aninátigon</i> .
<i>Wáwan</i> , egg,	,, <i>wáwanon</i> .
<i>Wagákwad</i> , axe,	,, <i>wagákwadon</i> .
<i>Makák</i> , box,	,, <i>makákon</i> .

12. *wan*.

<i>Sibi</i> , river,	pl. <i>sibiwan</i> .
<i>Mashkíki</i> , medicine,	,, <i>mashkíkiwan</i> .
<i>Odéna</i> , village, town,	,, <i>odenawan</i> .
<i>Wábashkiki</i> , swamp,	,, <i>wábashkikiwan</i> .

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. (See *Remark I*, in the beginning of Chapter III., in regard to the *mutative vowel*.)

To facilitate the study of the Otchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

## FORMATION OF SUBSTANTIVES.

The Otchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

## RULES FOR THE FORMATION OF SUBSTANTIVES.

**RULE 1.** By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

## EXAMPLES.

<i>Ojibiúge</i> , he writes ;	<i>ojibiúgewin</i> , writing.
<i>Jawéndjige</i> , he is charitable ;	<i>jawéndjigewin</i> , charity, grace.
<i>Dibaamáge</i> , he pays ;	<i>dibaamágewin</i> , payment ( <i>given.</i> )
<i>Dibákonige</i> , he judges ;	<i>dibákonigewin</i> , judgment ( <i>held,</i> <i>pronounced.</i> )
<i>Ságiúwe</i> , he loves ;	<i>ságiúwewin</i> , love.
<i>Gími</i> , he deserts ;	<i>gimíwin</i> , desertion.
<i>Gimódi</i> , he steals ;	<i>gimódiwin</i> , stealing, theft.
<i>Kitimi</i> , he is lazy ;	<i>kitimíwin</i> , laziness.
<i>Anwenindiso</i> , he repents ;	<i>anweníndisowin</i> , repentance.
<i>Gigito</i> , he speaks ;	<i>gigitowin</i> , speaking, dis- course.

**RULE 2.** By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.

## EXAMPLES.

<i>Migádiwag</i> , they fight ;	<i>migádiwin</i> , fighting, war.
<i>Dibaamádiwag</i> , they are paid together ;	<i>dibaamádiwin</i> , a general pay- ment
<i>Gikándiwag</i> , they quarrel ;	<i>gikándiwin</i> , quarrel.
<i>Ganónidiwag</i> , they speak to each other ;	<i>ganónidiwin</i> , conversation.
<i>Jingenindiwag</i> , they hate each other ;	<i>jingeníndiwin</i> , hatred.

**RULE 3.** Add to the first person, singular, present, passive voice, of a verb belonging to the IV. Conjugation, the syllable *win*, and you will have its substantive.

## EXAMPLES.

*Nin dibaamágo*, I am paid ; *dibaamágowin*, payment (*received.*)

*Nin dibákonigo*, I am judged ; *dibákonigowin*, judgment (*undergone.*)

*Nin kikinoamágo*, I am *kikinoamágowin*, instruction taught ; (*received.*)

*Nin minigo*, I am given ; *minigowin*, gift (*received.*)

**RULE 4.** Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II. and III. Conjugations, into *win*, and you will have their substantives.

## EXAMPLES.

*Dódamog*, they do ; *dódamowin*, doing, action.

*Kashkendamog*, they are sad ; *kashkendamowin*, sadness, sorrow.

*Segendamog*, they are afraid ; *segendamowin*, fear.

*Osámidonog*, they speak too much ; *osámidonowin*, too much speaking.

**RULE 5.** Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

## EXAMPLES.

*Kawin minikwessi*, he does not drink ; *minikwessiwin*, temperance.

*Kawin nitá-gigitossi*, he can not speak ; *nitá-gigitossiwin*, dumbness.

*Kawin babámitansi*, he does not obey ; *babamitansiwin*, disobedience.

**RULE 6.** Change the final *e* of the verbs ending in *ige* or *djige*, into *an*, and you will form names of *tools, implements, etc.*

## EXAMPLES.

- Nin pakiteige*, I strike ;      *pakiteigan*, hammer.  
*Nin tchigatáige*, I sweep ;      *tchigatáigan*, broom.  
*Nin tchigigáige*, I square timber ;      *tchigigáigan*, broad axe.  
*Nin k'ishkiibodjige*, I saw (across.)      *kichkiibodjigan*, hand-saw or log-saw.  
*Nin táshkiibodjige*, I saw (along.)      *táshkiibodjigan*, pit-saw or a saw-mill.  
*Nin mókodjige*, I am cutting wood (with a knife.)      *mókodjigan*, plane, drawing-knife.  
*Nin bissibódjige*, I grind ;      *bissibodjigan*, corn-mill.

**RULE 7.** Change the final *e* of the verbs, called “ *Working Verbs*,” (which you will find in the article: “ *Formation of Verbs*, after all the Conjugations ;” ) change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.

## EXAMPLES.

- Nind akakanjéke*, \* I burn coal ;      *akakanjékan*, the place where a coal pit is burning, or has been so.  
*Nin jomináboke*, I make wine ;      *jominábokan*, the place where they make wine, (vineyard.)  
*Nin sisibákwadoke*, I make sugar ;      *sisibákwadokan*, sugar-camp, sugar-bush.  
*Nin biwábikoke*, I make (produce) iron ;      *biwábikokan*, the place where they produce iron, an iron-mine.  
*Nin miskwábikoke*, I make (produce) copper ;      *miskwábikokan*, a copper mine.

**RULE. 8.** Some verbs of the iv. Conj. form *animate* substantives by adding *gan* to the first person singular.

---

\* The letter *n* is scarcely heard in this word.



## EXAMPLES.

<i>Nind inawema</i> , he is a rela- tion of mine.	<i>nind inawemagan</i> , my rela- tive.
<i>Nin widigema</i> , I am married to him, (her.)	<i>nin widigemagan</i> , my hus- band, (wife.)
<i>Nin widjiwa</i> , I accompany him; (her.)	<i>nin widjiwagan</i> , my com- panion.

*Remark.* In regard to the substantives formed according to the *first* and *third* of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action *done* or *doing*; and those that have *o* before *win*, mark the effect *received* from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples,) but in the Otchipwe language the difference is material.

## EXAMPLES.

<i>Nin dibaamágewin</i> , my pay- ment, ( <i>made</i> by me;)	<i>nin dibaamágowin</i> , my pay- ment, ( <i>received</i> by me.)
<i>Ki dibákonigewin</i> , thy judg- ment, ( <i>made</i> by thee;)	<i>ki dibákonigowin</i> , thy judg- ment ( <i>undergone</i> by thee.)
<i>O kikinoamágewin</i> , his instruc- tion, ( <i>given</i> by him;)	<i>O kikinoamágowin</i> , his in- struction, ( <i>received</i> by him.)
<i>Nin windamágewin</i> , my re- port, narration, ( <i>given</i> by me;)	<i>nin windamágowin</i> , my re- port, narration, ( <i>heard</i> by me.)
<i>Ki gássiamagewin</i> , thy remis- sion, ( <i>granted</i> by thee.)	<i>ki gássiamagowin</i> , thy re- mission ( <i>received</i> by thee.)
<i>O pakiteigewin</i> , his beating, ( <i>done</i> by him;)	<i>O pakiteigowin</i> , his beating, ( <i>received</i> by him.)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.



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*consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the case of contempt.

## EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Nabagissag</i> , a board ;	<i>nabagissagog</i> ,	<i>nabagissagosh</i> , a bad rotten board.
<i>Mitig</i> , a tree ;	<i>mitigog</i> ,	<i>mitigosh</i> , a bad tree.
<i>Akik</i> , a kettle ;	<i>akikog</i> ,	<i>akikosh</i> , a bad old kettle.
<i>Anang</i> , a star ;	<i>anangog</i> ,	<i>anangosh</i> , a bad star.
<i>Amik</i> , beaver ;	<i>amikwag</i> ,	<i>amikosh</i> , a bad beaver.
<i>Jingwak</i> , pine ;	<i>jingwakwag</i> ,	<i>jingwakosh</i> , a bad pine.
<i>Gag</i> , a porcupine ;	<i>gagwag</i> ,	<i>gagosh</i> , a bad porcupine.
<i>Nishkinjig</i> , my eye ;	<i>nishkinjigon</i> ,	<i>nishkinjigosh</i> , my bad eye.
<i>Makák</i> , a box ;	<i>makakon</i> ,	<i>makakosh</i> , a bad box.
<i>Wáwan</i> , an egg ;	<i>wawanon</i> ,	<i>wawanosh</i> , a bad spoiled egg.

**RULE 3.** The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *vowel* in the singular ;) and the *inanimate* that form the plural by adding *wan*; take *wish* for the case of contempt.

## EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Ogima</i> , a chief ;	<i>ogimag</i> ,	<i>ogimawish</i> , a bad chief.
<i>Wemitigojikwe</i> , Frenchwoman ;	<i>wemitigojik- weg</i> ,	<i>wemitigojikwewish</i> , a bad Frenchwoman.
<i>Anishinabe</i> , Indian ;	<i>anishinabeg</i> ,	<i>anishinabewish</i> , a bad Indian.
<i>Inini</i> , a man ;	<i>ininiwag</i> ,	<i>ininiwish</i> , a bad, wicked man.

<i>Pijiki</i> , an ox ;	<i>pijikiwag</i> ,	<i>pijikiwish</i> , a bad ox.
<i>Sibi</i> , a river ;	<i>sibiwan</i> ,	<i>sibiwish</i> , a bad river.
<i>Odena</i> , a village ;	<i>odenawan</i> ,	<i>odenawish</i> , a bad vil- lage.

*Remark 1.* In the first three words of the above examples, viz : *Kwiwisensish*, *ikwesensish*, *ninidjanissish* ; and in the *diminutives*, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. But nevertheless we must grammatically take it for *sish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English language pronounce, *shaysh she* ; but it ought to be, *says she*. And Canadians will say, *Il va chécher*, (it will dry ; ) instead of saying, *Il va sécher*.

*Remark 2.* The plural of all the *animate* substantives indicating contempt, is invariably formed by adding *ag* to the singular ; and the plural of the *inanimate* by adding *an*. F. i., *Kwiwisensish*, *kwiwisensishag*. *Mitigosh*, *mitigoshag*. *Ininiwish*, *ininiwishag*. *Mokomanish*, *mokomanishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *sibiwishan*, etc.

*Remark 3.* There are a few *inanimate* substantives denoting contempt, which make an exception from the above *Rule 1.* - They take *ash*, instead of *ish* ; as, *nisid*, my foot ; pl. *nisidan* ; *nisidash* my bad foot. *Nibid*, my tooth ; pl. *nibidan* ; *nibidash* my bad tooth. *Mashkimod*, a bag ; pl. *mashkimodan* ; *mashkimodash*, a bad bag ; etc. *Abwi*, paddle ; makes *abwish* ; *anwi*, a ball ; *anwish*.

*Remark 4.* It must, however, be observed, that these terms implying contempt, are not always intended, nor taken, for contempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt ; but only by modesty and humility. He will call his wife, *nin mindimoiemish* ; his children, *ninidjanissishag* ; his lodge or house, *nin wigiwamish* ; his canoe, *nin tchimanish* ; his luggage, *nind aaimishan*, etc.

And a squaw, for instance, caressing her little son, will say: *Ningwissensish! ningwissensish!* (*ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat: *Nindanissensish! nindanissensish!* (*nindanissens*, means, my little daughter.)

#### FORMATION OF DIMINUTIVE SUBSTANTIVES.

The Otchipwe language is very rich on diminutive substantives. They are formed from common substantives by the annexation of *six* different terminations. These terminations are: *s, ns, ens, ins, ons, wens.*

Here are the *Rules* for the formation of the diminutives.

**RULE 1.** The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent; (if *gan* has an accent, the substantive belongs to *Rule 3.*, as, *Kitigán, kitigánens.*) The *animate* make their plural in *ag*, the *inanimate* in *an*.

#### EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Masinítchigan</i> , image.	<i>masinitchiganag</i> ;	<i>masinitchigans</i> , a little image.
<i>Opwágan</i> , a pipe;	<i>opwaganag</i> ;	<i>opwagans</i> , a small pipe.
<i>Botágan</i> , a stamp;	<i>botaganag</i> ;	<i>botagans</i> , a small stamp.
<i>Bíminigan</i> , an auger;	<i>biminiganan</i> ;	<i>biminigans</i> , a gimlet.
<i>Masináigan</i> , a book;	<i>masinaiganan</i> ;	<i>masinaigans</i> , a small book.
<i>Kijapikisigan</i> , a stove;	<i>kijapikisiganan</i> ;	<i>kijapikisigans</i> , a small stove.

**RULE 2.** The termination *ns* is added to the *animate* substantives that form their plural by adding *g, iag, or wag*, (when these latter terminate in a *vowel* in the singular); and to the *inanimate* that add *n* for the plural.

## EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Ogimá</i> , a chief;	<i>ogimág</i> ;	<i>ogimáns</i> , a small or young chief.
<i>Makwá</i> , a bear ;	<i>Makwag</i> ;	<i>makwáns</i> , (pron. <i>makóns</i> ) a young bear.
<i>Wissakodekwe</i> , a half-breed woman ;	<i>wissakodekweg</i> ;	<i>wissakodekwens</i> , a young half-breed woman.
<i>Oshkinawe</i> , a young man ;	<i>oshkinaweg</i> ;	<i>oshkinawens</i> , a small young man.
<i>Nishime</i> , my younger brother ;	<i>Nishimeïag</i> ;	<i>nishimens</i> , my small young br. or sister.
<i>Pakaákwê</i> , a hen ;	<i>pakaakwêïag</i> ;	<i>pakaakwens</i> , chicken.
<i>Pijiki</i> , an ox, or cow ;	<i>pijikiwag</i> ;	<i>pijikins</i> , a calf.
<i>Migisi</i> , an eagle ;	<i>migisiwag</i> ;	<i>migisins</i> , a young eagle.
<i>Wemitigoji</i> , a Frenchman.	<i>Wemitigojiwag</i> ;	<i>Wemitigojins</i> , a young Frenchman.
<i>Abwí</i> a paddle ;	<i>abwin</i> ;	<i>abwins</i> , a small paddle.
<i>Anwí</i> , a ball ;	<i>anwin</i> ;	<i>anwins</i> , a small ball, shot.

**RULE 3.** The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag* ; and those *inanimate* that add *an* in the plural ; except the animate and inanimate substantives ending in the singular in *gan*, without an accent, which belong to *Rule 1.*, as above.

## EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jáganash</i> , an Englishman ;	<i>Jaganashag</i> ;	<i>Jaganashens</i> , a little Englishman.
<i>Kokosh</i> , a pig ;	<i>kokoshag</i> ;	<i>kokoshens</i> a young pig.
<i>Migwan</i> , a pen, feather ;	<i>mígwánag</i> ;	<i>mígwánens</i> , a small feather.

*Kitigán*, a field ; *kitigánan* ; *kitigánens*, a garden.  
*Mitchikan*, a fence ; *mítchikanan* ; *mitchikanens*, a small  
 fence.  
*Bodawán*, a chimney ; *bodawánan* ; *bodawanens*, a small  
 chimney.

**RULE 4.** The termination *ins* is attached to the *animate* substantives that make their plural in *ig* ; and to the *inanimate* that make it in *in*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Assin</i> , a stone ;	<i>assinig</i> ;	<i>assinins</i> , a little stone.
<i>Assab</i> , a net ;	<i>assabig</i> ;	<i>assabins</i> , a small net.
<i>Opin</i> , a potatoe ;	<i>opinig</i> ;	<i>opinins</i> , a small potatoe.
<i>Abáj</i> , a lodge-pole ;	<i>abajin</i> ;	<i>abajins</i> , a small lodge-pole.
<i>Anít</i> , a spear ;	<i>anitin</i> ;	<i>anitins</i> , a little spear.

**RULE 5.** The termination *ons* is added to the *animate* substantives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inanimate* that make the plural in *on*.

EXAMPLES :

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Anáng</i> , a star ;	<i>anangog</i> ;	<i>anangons</i> , a small star (asterisk.)
<i>Akik</i> , a kettle ;	<i>akikog</i> ;	<i>akikons</i> , a small kettle.
<i>Ginebig</i> , a serpent, snake ;	<i>ginebigog</i> ;	<i>ginebigons</i> , a young snake.
<i>Jingwák</i> , a pine-tree ;	<i>jingwakwag</i> ;	<i>jingwakons</i> , a young pine-tree.
<i>Atík</i> , a rein-deer ;	<i>atikwag</i> ;	<i>atikons</i> , a young rein-deer.
<i>Ajibik</i> , a rock ;	<i>ajibikon</i> ;	<i>ajibikons</i> , a small rock.
<i>Wagúkwad</i> , an axe ;	<i>wagakwadon</i> ;	<i>wagakwadons</i> , a small axe.
<i>Makák</i> , a box ;	<i>makakon</i> ;	<i>makakons</i> , a small box.

**RULE 6.** The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan*; as, *Odena*, a village; *odenawan*; *odenawens*, a small village, etc.

For the *plural* of the diminutives, see page 21 and 24.

#### OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otchipwe substantives have *four* cases, viz: the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otchipwe by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English; the possessive comes first, and then the nominative; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otchipwe *o* or *od*, (which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)



## EXAMPLES OF THE POSSESSIVE CASE.

*Nin gi-bidon John o masinaigan*, I have brought John's book.

*Anindi noss o sakaon ?* where is my father's cane ?

*Ki widigémagan od inawémaganaan*, thy wife's relatives.

*Nin wi-gishpinadon kissaie o wakáigan*, I will buy thy brother's house.

*Meno-ijiwébisid inini od inéndamowinan*, a good man's thoughts.

*Kitchi ogimá ogwissán gi-nibowan*, the King's son is dead.

*Kikinoamágewinini wiwan ákosiwan*, the school teacher's wife is sick.

*Nissaie o tchimán*, my brother's canoe. *Kimisse od anakán*, thy sister's mat. *Noss od assabin*, my father's nets.

*Aw inini ójisheian*, that man's grand children.

The *Vocative* is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative ; or rather, their vocative is like the nominative. They undergo no change in the vocative.

## I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

**RULE 1.** Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijigokwe*, voc. *Gijigok !*—*Windigokwe*, voc. *Windigok !* *Ogákwe*, voc. *Ogák !*—*Nodinokwe*, voc. *Nódinok !* *Otawákwe*, voc. *Otawak !*

**RULE 2.** The proper names of men and women, ending in a *vowel*, cut off this vowel for the vocative. F. i. *Nijóde*, voc. *Nijód !*—*Abinodji* voc. *Abinódj*.

**RULE 3.** Terms of relationship, ending in a *vowel*, reject this vowel, to form the vocative. F. i. *Nita*, my brother-in-law; voc. *nit !*—*Nijishé*, my uncle, (my mother's brother,) voc. *nijish !*—*Ninoshé* (or *ninwishe*), my aunt, (my mother's sister,) voc. *ninósh !* or *ninwish !*—*Ningá*, my mother, voc. *ning !* (They say more commonly, *ninge !*)



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**RULE 3.** Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. *F. i.* *Anishinábeg*, Indians, voc. *anishinábedog*!—*Ogimág*, chiefs, voc. *ogimádog*! *Anángog*, stars, voc. *anángodog*!—*Wabosog*, rabbits, voc. *wabosodog*!—*Opinig*, potatoes, voc. *opinidog*!—*Assabig*, nets, voc. *assabidog*!

**RULE 4.** Substantives with possessive pronouns change their last syllable *nig* into *dog*. *F. i.* *Nind ógimaminanig*, our chiefs, voc. *nind ógimaminadog*!—*Nikánissinanig*, our friends, our brethren, voc. *nikánissinadog*!—*Nin widjiwáganinanig*, our companions, voc. *nin widjiwáganinadog*!—*Nind inawemaganinanig*, our relations, voc. *nind inawemaganinadog*!

b. *For inanimate substantives.*

*Inanimate* substantives have a proper vocative plural in the rhetorical figure of *Apostrophe*, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

**RULE 1.** Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. *F. i.*, *Masináiganan*, books; voc. *masináiganidog*! *Matchi bimádisiwinan*, bad lives, (bad habits;) vocative, *matchi bimádisiwinidog*!

**RULE 2.** Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. *F. i.*, *Mitigwábin*, bows; voc. *mitigwabidog*! *Nagweiabin*, rainbows; voc. *nagweiabidog*! *Otchíbikon*, roots; voc. *otchíbikodog*!

*Remark.* Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different Conjugations, (as you will see in the Chapter of Verbs.) *F. i.*, *Enamiad*, a christian; voc. *enamiaian*! christian! *enamiaieg*! ye christians! *Enamiassig*, a pagan; voc. *enamiassiwán*! pagan! *enamiassiweg*! ye pagans!

## CHAPTER II.

### OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive*. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Grammar.

There are five distinct sorts or classes of pronouns in the Otchipwe Grammar, viz: *Personal*, *Possissive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

#### L PERSONAL PRONOUNS.

*Personal Pronouns* are those which designate the three persons: the *first* person, or the speaker; the *second* person, or the one spoken to; the *third* person, that is, the person or thing spoken of.

#### SCHEME OF THE PERSONAL PRONOUNS.

First person:	$\left\{ \begin{array}{l} \text{sing.} \quad \textit{nin}, \text{ I, me,} \\ \text{plur.} \quad \left\{ \begin{array}{l} \textit{nin}, \text{ or } \textit{ki}, \\ \textit{ninawind}, \text{ or } \textit{kinawind}, \end{array} \right\} \end{array} \right. \text{we, us,}$
Sec. person:	$\left\{ \begin{array}{l} \text{sing.} \quad \textit{ki}, \text{ or } \textit{kin}, \text{ thou, thee,} \\ \text{plur.} \quad \textit{kinawa}, \textit{ki}, \text{ you,} \end{array} \right.$
Th <sup>d</sup> person:	$\left\{ \begin{array}{l} \text{sing.} \quad \textit{win}, \text{ he, she, it,} \\ \text{plur.} \quad \textit{winawa}, \text{ they,} \end{array} \right\} \textit{o}, \text{ him, her, it, them,}$ <span style="margin-left: 150px;">(objective case.)</span>

-*Remark 1.* To the pronouns *nin* and *ki*, a euphonical *d* is attached, when the following verb commences with a vowel; as, *nind ija*, I go; *kid anoki*, thou workest; *nind inendamin*, we think; *kid ináwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter *t* is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels; as, *y en a-t-il? aime-t-on?* etc. There is another analogy to our case in the Italian language. When the conjunctions *e* and *o*, and the preposition *a* are followed by a word beginning with a vowel, a euphonical *d* is attached to them; as *voi ed io stesso; io od ogni altro; ad un certo passo . . .*, etc. There are also in the Chapter of Verbs some such interpositions of the euphonical *d*, (*od, ged-, gad-.*)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say: *Mi ge-ijiwebak*, instead of *mi ged-ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otchipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i*, which is sometimes prefixed to the particles *gc, ko, na*, and *sa*, and to the conjunctions *dash* and *gaie*, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants; as, *wiñ igo*, he himself; *od inan iko*, he uses to tell him; *ki nondaw ina?* dost thou; hear me? *ki kikendass isa*, thou art learned; *nangom idash*, but now; *nin igaie*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary; and I remarked among the Indians, that it is more usual in some places than in others; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

*Remark 2.* The first person in the plural, *we*, is expressed in *Otchipwe* by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connexion with the verb; as, *nin nagamómin*, we sing; *ki pisindamin*, we listen. But when the pronoun is not connected with the

verb, *ninawind* or *kinawind* is employed for *we*; as, *awénc-nag igiw négamodjig? Ninawind sa.* Who are those that sing? We do. *Awénenag igiw pésindangig? Kinawind sa.* Who are those that listen? We do.

*Remark 3.* Although the pronouns *nin* and *ki*, *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do *not* include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.

2. *Ki* or *kinawind* is used, when those that speak, *include* in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

*Nota bene.* Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

*Remark 4.* The Otchipwe language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown; the second person *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here, that the *English* portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the trans-

lation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

## .II. POSSESSIVE PRONOUNS.

*Possesive Pronouns* are those which mark possession or property. They may be divided in two classes, viz: those that immediately precede a substantive, which we may call *conjunctive* possessive pronouns; and those that stand separated from it, which can be named *relative* possessive pronouns.

### *First class; Conjunctive Possesive Pronouns.*

Sing.	{	<i>Nin</i> , my; <i>ki</i> , thy; <i>o</i> , his, her, its.	·	Plur.	{	<i>Nin</i> or <i>ki</i> , our; <i>ki</i> , your; <i>o</i> , their.
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These pronouns are always placed *immediately before* a substantive, or before an adjective proper that may precede a substantive.

### EXAMPLES.

*Nin mindjikáwanag bij*, bring me my gloves, (mittens.)

*Bisikan ki wíwakwan*, put on thy hat.

*Mi aw hwiwisens saiágitod o masináigan*, this is the boy that likes his book.

*Kimisse osam o minwendan o wabmotchitchagwan*, thy sister likes too much her looking-glass.

*Nin sagia aw abinodji; mi ow o wíwakwanens*, I like this child; here is its little bonnet.

*Anindi nin tchimaninan?* Where is our canoe?

*Ka wika ta-nibossíwag ki tchitchágonanig*, our souls will never die.

*Anin éndashiwad ki manishtánishimiwag?* What is the number of your sheep?

*Mij ogów kwiwisensag o masináiganiwan*, give to these boys their books.

*Batainowan o minó dódamowinan*, his (her) good deeds are many.

*Nin jingéndan nin matchi ijiwébisiwin*, I hate my bad conduct.

*Ki gete masinaigan aion kikinoamading, kid oshki masinaigan dash mino ganawendan*, make use of thy old book at school, and take well care of thy new book.

*Second class; Relative Possessive Pronouns.*

Sing.	{	<i>Nin</i> , mine; <i>kin</i> , thine; <i>win</i> , his, hers;	Plur.	{	<i>Ninawind</i> , or <i>kinawind</i> , <i>kinawa</i> , yours; [ours; <i>winawa</i> , theirs.
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These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

*Nin ganabatch nin nókoman ow. E, nin sa, nin nissitáwinan.* This is perhaps my knife. Yes it is mine, I recognise it.

*Kin ganabatch ki moshwem ga-mikawag. Kin sa, nind inéndam.* It is perhaps thy handkerchief I found. It is thine, I think.

*Win na o pakitéigan ow? E, win sa.* Is this his (her) hammer? Yes it his (hers.)

*Kinawa na ki wakaiganiwa ow? Kawin ninawind.* Is this your house? No it is not ours.

*Kinawind na geget kid akíminan kakina iw? E, kinawind sa kakina.* Is that indeed all our land? Yes it is all ours.

*Ninawind na nin tchimaninan iw? Kawin, kinawa, nind inendam.* Is that our canoe? No, it is yours, I think.

*Winawa na od assabiwan banádisiwan? E, winawa sa.* Are their nets lost? Yes theirs.

*Remark 1.* You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed

*Remark 2.* What has been said in the preceding number



of the euphonical *d*, is to be applied to the pronouns of this number likewise. So, you will say :

*Nin babísikawagan*, my coat ; but you will have to say, *nind anákan*, my mat.

*Ki mákisin*, thy shoe ; but, *kid onágan*, thy plate.

*O dódamowin*, his doing ; but, *od anamiewin*, his religion.

*Remark 3.* The difference between *nin* and *kin*, ours ; *ninawind* and *kinawind*, ours ; is the same as stated above in *Remark 3*, of the preceding number. (p. 45.)

The use of the Otchipwe possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple ; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 18 and 19.)

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

### *A. Possessive Pronouns with inanimate Substantives.*

#### FORM 1.

Singular.	{	<i>Nin tchiman</i> , my canoe, <i>ki tchiman</i> , thy canoe, <i>o tchiman</i> , his (her) canoe.
Plural.	{	<i>nin tchimanan</i> , my canoes, <i>ki tchimanan</i> , thy canoes, <i>o tchimanan</i> , his (her) canoe.
Singular.	{	<i>Nin tchimaninan</i> , } our canoe, <i>ki tchimaninan</i> , } <i>ki tchimaniwa</i> , your canoe, <i>o tchimaniwa</i> , their canoe.
Plural.	{	<i>nin tchimaninanin</i> , } our canoes, <i>ki tchimaninanin</i> , } <i>ki tchimaniwan</i> , your canoes, <i>o tchimaniwan</i> , their canoes.



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Singular.	{	<i>Nikaninan,</i> <i>kikaninan,</i> <i>kikaniwa,</i> your bone, <i>okaniwa,</i> their bone.	}	our bone,
Plural.	{	<i>nikáninanin,</i> <i>kikaninanin,</i> <i>kikaniwan;</i> your bones, <i>okaniwan,</i> their bones.	}	our bones,

*Note.* Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nisíd*, my foot; *ñisidananin*, our feet. Likewise *ninik*, my arm; *nikád*, my leg; *nitáwag*, my ear; *níbid*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wi*, as, *níbid*, my tooth; *wíbid*, his tooth. And many others in other forms, *inanimate* and *animate*.

#### EXAMPLES.

- Níbid nind ákosin*; I have toothache, (pain in *one* tooth.)  
*Wíbidan od akosinan*; he has toothache, (pain in *more* than one tooth.)  
*Kakina kid ákosimin kīshtigwáninanin*; we have all headache, (we all have pain in our heads.)  
*Wábang ta-mádjiiassin ki nábikwaninan*; our vessel will leave to-morrow.  
*Mamitcháwan ki nábikwaniwan*; your vessels are large.  
*Takwámagad ki bimádisiwininan oma aking*; our life on earth is short.  
*Anwénindisoda, andjitoda kid ijiwébisiwininan, ki ga-gas-siamagonan dash Debéniminang ki batádowininanin*; Let us repent and change our conduct, (our life) and our Lord will blot out our sins.  
*Debénimiiang, bonigidetawishinam nin batádowininanin*; Lord, forgive us our sins.  
*Debéndjiged o kikéndanan kakina kid inéndamowininanin*; the Lord knows all our thoughts.  
*Debínimiiang, ki wábandanan kákina nin dódamowininanin*; Lord, thou seest all our actions.

## FORM 2.

Singular.	{	<i>Nind abáj</i> , my pole, (lodge-pole, <i>kid abaj</i> , thy pole, <i>od abaj</i> , his (her) pole.
Plural.	{	<i>nind abajin</i> , my poles, <i>kid abajin</i> , thy poles, <i>òd abajin</i> , their poles.
Singular.	{	<i>Nind abájinan</i> , } our pole, <i>kid abajinan</i> , } <i>kid abajiwa</i> , your pole, <i>od abajiwa</i> , their pole,
Plural.	{	<i>nind abajinanin</i> , } our poles, <i>kid abajinanin</i> , } <i>kid abajiwan</i> , your poles, <i>od abajiwan</i> , their poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in*; as :

<i>Nind anít</i> , my spear,	pl. <i>nind anitin</i> .
<i>Niníndj</i> , my hand,	,, <i>ninindijin</i> .
<i>Ninde</i> , my heart,	,, <i>nindéinanin</i> , our hearts.
<i>Niaw</i> , my body,	,, <i>kiiawinan</i> , our body.
<i>Niáss</i> , my flesh,	,, <i>kiiássinan</i> , our flesh, etc.

*Note.* The two last words, *niaw* and *niass*, have *wi* in the third person; instead of *o*; *wiaw*, his body; *wiáss*, his flesh, (or meat in general.) See *Note*, p. 50.

## EXAMPLES.

*Kiiawinanin kaginig ta-limadisimagadon gijigong, kishpin enamiangin iji bimadisiang aking*; our bodies will live eternally in heaven, if we lead a Christian life on earth.

*Métchi-ijiwébisidjig wiawiwán kagigé ishкотéng ta-daná-kideniwan*; the bodies of the wicked will burn in eternal fire..

*Awishtoia kitchi nibiwa o gi-ojitónan kid anítinanin*; the blacksmith has made a great many spears for us, (a great number of our spears.)

*Nánwatig nind abajin o gi-bódawenan*; he burnt up (or fired) five of my lodge-poles.

*Kinindjinnanin aióiang kid ójitomin kakina·kid inanokiwininan*; by the use of our hands we do all our work.

*Swánganamiadjig odéiwan móshkineniwan minó inéndamowin*; the hearts of true Christians are full of good will.

## FORM 3.

Singular.	{	<i>Nin makák</i> , my box, <i>ki makak</i> , thy box, <i>o makak</i> , his (her) box.
Plural.	{	<i>nin makakon</i> , my boxes, <i>ki makakon</i> , thy boxes, <i>o makakon</i> , his (her) boxes.
Singular.	{	<i>Nin makákonan</i> , } our box, <i>ki makakonan</i> , } <i>ki makakowa</i> , your box, <i>o makakowa</i> , their box.
Plural.	{	<i>nin makakonandin</i> , } our boxes, <i>ki makakonandin</i> , } <i>ki makakowan</i> , your boxes, <i>o makakowan</i> , their boxes.

After this form can be formed all the *inanimate* substantives with their possessive pronouns, that add the syllable *on* to the singular to form the plural; as:

*Nin wigwássiwigamig*, my lodge.      *Nin wagákwad*, my axe.

*Nishkínjig*, my eye, or my face.      *Nind ajawéshk*, my sword.

## EXAMPLES.

*Mamóda ki wagákwadonanin, awi-manisseda*; let us take our axes, and let us go and chop wood.

*Manádadon ki wagákwadowan, awúshime onijishin nin nin wagákwad*; your axes are bad, my axe is better.

*Kid ákosin na kishkinjig?* Is thy eye sore?

*Géga o gi-wanitonan oshkinjigon*; he almost lost his eyes.

*Nijinon nangwana kid ajawéskkon*; thou hast then two swords.

*Mádjidon ki makak*; *gaie kinawa mádjidoiog ki makak-owan*; carry away thy box; and you also carry away your boxes.

*Remark.* We could take the three forms in *one* only, and say that the *mutative vowel*,\* which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

#### OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m*, *im*, or *om*, which may be called in the Otchipwe Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession*. F. i. *Nind akí*, my land, my farm; *nind akim*, my own piece of land; *nin kijápikisigúns*, my little stove; *nin kijápikisigúnsim*, my own little stove. *Nin wágakwad*, my axe; *nin wagakwadam*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives; viz :

**RULE 1.** Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m*; as, *Nin miskwí*, my blood; *nin miskwim*, *ki miskwim*, *o miskwim*, my, thy, his own blood. *Nin mashkiki*, my medicine; *nin mashkikim*, etc. *Nin síbi*, my river; *nin sibim*, *o sibim*, etc.

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\* You will find a Note on the mutative vowel in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence.*

**RULE 2.** Inanimate substantives with possessive pronouns, which form their plural by adding *on*, take the possessive termination *om*; as, *Nin gijigadon*, my days; *nin gijigadom*, my own day; *nin gijigadoman*, my own particular days; *o gijigadom*, his remarkable day. *Nind ajaweshkon*, my swords; *od ajaweshkom*, *od ajaweshkoman*, etc.

**RULE 3.** All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination *im*; as, *Nin nábikwan*, my vessel; *nin nábikwanim*, my own vessel, my very vessel. *Nin mitigwáb*, my bow; *nin mitigwabim*, *o mitigwabim*, etc.

*Note.* All these substantives with possessive pronouns, that take a possessive termination, belong to Form 1. “*Nin tchimán.*”

### B. Possessive Pronouns with animate Substantives.

We have seen in the preceding forms, how possessive pronouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

#### FORM 1.

Singular.	{	<i>Nind akík</i> , my kettle, <i>kid akik</i> , thy kettle, <i>od akikon</i> , his (her) kettle.
Plural.	{	<i>nind akikog</i> , my kettles, <i>kid akikog</i> , thy kettles, <i>od akikon</i> , his (her) kettles.
Singular.	{	<i>Nind akikonan</i> , <i>kid akikonan</i> , } our kettle, <i>kid akikowa</i> , your kettle, <i>od akikowan</i> , their kettle.”
Plural.	{	<i>nind akikonanig</i> , <i>kid akikonanig</i> , } our kettles. <i>kid akikowag</i> , your kettles, <i>od akikowan</i> , their kettles.

Some animate substantives with possessive pronouns, that terminate their plural in *ig*, conform also to this form, but their *mutative vowel*\* is *i* instead of *o*. F. i. *nind assáb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabiwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as :

Singular.	{	<i>Nidj' anishinabe</i> , my neighbor, (fellow-man, brother,
		<i>kidj' anishinabe</i> , thy neighbor,
		<i>widj' anishinaben</i> , his (her) neighbor.

Plural.	{	<i>nidj' anishinabeg</i> , my neighbors, (fellow-men,
		<i>kidj' anishinabeg</i> , your neighbors,
		<i>widj' anishinaben</i> , his (her) neighbors.

Singular.	{	<i>Nidj' anishinabenan</i> ,	}	our neighbor,
		<i>kidj' anishinabenan</i> ,		
		<i>kidj' anishinabewa</i> , your neighbor,		
		<i>widj' anishinabewan</i> , their neighbor.		

Plural.	{	<i>nidj' anishinabenanig</i> ,	}	our neighbors,
		<i>kidj' anishinabenanig</i> ,		
		<i>kidj' anishinabewag</i> , your neighbors,		
		<i>widj' anishinabewan</i> , their neighbors.		

Likewise, *nidj' bimadisi*, my fellow-liver, (fellow-man), etc.

*Remark.* This *Form 1.* is seldom used. The *animate* substantives with possessive pronouns, take almost always the possessive terminations, *m*, *im*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate* substantives, viz :

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\* See Note p. 53.



**RULE 1.** Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a possessive pronoun. F. i. *Kije-Manito*, God; *nin Kije-Manitom*, my God. *Ogima*, chief, king; *nind ógimam*, my chief. *Inini*, man; *nind ininim*, my man, my husband. *Ikwe*, woman; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief; *nin moshwem*, my handkerchief.

**RULE 2.** Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a possessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*,) *nin manishtanishim*, my sheep. *Masinitchigan*, image, (pl. *masinitchiganag*,) *nin masinitchiganim*, my image. *Opín*, a potatoe, (pl. *opinig*,) *nind opinim*, my potatoe. *Gigô*, fish, (pl. *gigôïag*,) *nin gigôïm*, my fish.

**RULE 3.** Animate substantives that form their plural by adding *og* or *wag*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. (If the substantives with the plural termination in *wag*, terminate in a *vowel* in the singular, they belong to the first of these rules, and take the possessive termination *m*; as, *Ikwe*, woman, (pl. *ikwewag*,) *nind ikwem*. *Pijiki*, ox, (pl. *pijikiwag*,) *nin pijikim*, etc.)

#### EXAMPLES TO RULE 3.

*Wabos*, rabbit, (pl. *wabosog*,) *nin wabosom*, my rabbit. *Anáng*, star, (pl. *anangog*,) *nind anangom*, my star. *Atík*, rein-deer, (pl. *atikwag*,) *nind atikom*, my rein-deer. *Jingwak*, pine-tree (pl. *jingwakwag*) *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

#### FORM 2.

Singular.	{	<p><i>Nind ogimam</i>, my chief,  <i>kid ogimam</i>, thy chief,  <i>od ogimaman</i>, his (her) chief.</p>
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*Kitchípson*, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag*; bring here thy belts. *Nin kitchipisoninan*, our belt; *ki kitchipisoninanig*, our belts.

In the terms that mark the different *degrees of relationship*, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

#### IRREGULAR FORM 1.

Singular.	{	<i>Noss</i> , my father, <i>koss</i> , thy father, <i>ossan</i> , his (her) father.
Plural.	{	<i>nossag</i> , my fathers,* <i>kossag</i> , thy fathers, <i>ossan</i> , his (her) fathers.
Singular.	{	<i>Nossinan</i> , } our father, <i>kossinan</i> , } <i>kossiwa</i> , your father, <i>ossiwan</i> , their father.
Plural.	{	<i>nossinanig</i> , } our fathers, <i>kossinanig</i> , } <i>kossiweg</i> , your fathers. <i>ossiwan</i> , their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogimamiwan*. Exactly after this form is inflected the term *nókomiss*, my grand-mother.

The following terms of relationship: *Nimishómmiss*, my grand-father; *ningwíss*, my son; *nindániss*, my daughter; *ninídjaniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, were they take *o* or *od*: *omishomissan*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

---

\* A person may have two fathers, or two mothers; one by nature, and another by adoption.

## IRREGULAR FORM 2.

Singular. { *Ningá*, my mother,  
*kiga*, thy mother,  
*ogin*, his (her) mother.

Plural. { *ningaiag*, my mothers,  
*kigaiag*, thy mothers,  
*ogin*, his (her) mothers.

Singular. { *Ninganan*, } our mother,  
*kiganan*, }  
*kigiwa*, your mother,  
*ogiwan*, their mother.

Plural. { *ningananig*, } our mothers,  
*kigananig*, }  
*kigiwag*, your mothers,  
*ogiwan*, their mothers.

This form, as you see, is altogether irregular ; and there is no other word belonging to it.

## IRREGULAR FORM 3.

Singular. { *Nissaié*, my brother (older than I,)  
*kissaie*, thy brother,  
*ossaieian*, his (her) brother.

Plural. { *nissaiéiag*, my brothers,  
*kissaieiag*, thy brothers,  
*ossaieian*, his (her) brothers.

Singular. { *Nissaiénan*, } our brother,  
*kissaienan*, }  
*kissaieiwa*, your brother,  
*ossaieiwan*, their brother.

Plural. { *nissaiénanig*, } our brothers,  
*kissaienanig*, }  
*kissaieiwag*, your brothers,  
*ossaieiwan*, their brothers.

Here are some animate substantives with possessive pronouns belonging to this form ; viz :

*Nimishóme*, my uncle, (my *father's* brother.)

*Nijíshe*, my uncle, (my *mother's* brother.)

*Ninoshé*, (*ninwishé*,) my aunt (my *mother's* sister.)

*Nimissé*, my sister, (older than I.)

*Nishíme*, my brother or sister, (younger than I.)

*Nidjikiwé*, my friend, my brother, (*widjikiwéian*.)

*Nindángoshe*, my she-cousin, (a female speaking.)

*Nindángwe*, my sister-in-law, or my friend, (a female speaking.)

*Nójishe*, my grand-child, (*ojisheian* ; *ojisheiwán*.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *iag* belong to this form ; as :

*Nijode*, twin ; *nin nijodeiag* ; *ki nijodenanig* ; *ki nijodeiwa*.

*Abinódjì*, child ; *nind abinodjìnan* ; *kid abinodjiwag*.

*Mindimoie*, old woman ; *nin mindimoienanig* ; *o mindimoieian*.

*Binéshî*, bird ; *o bineshiian* ; *ki bineshiag* ; *nin bineshinan*.

*Pakaákwê*, cock, hen ; *nin pakaakwenanig* ; *ki pakaakwenan*.  
etc. etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their *plural*. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated.

*Ninsíniss*,\* my father-in-law ; *osínissan*, *ninsinissag*, *ninsinissinan*.

*Ninsígosiss*, my mother-in-law ; *osígosissan*, *ninsigosissag*, *ninsigosissinan*.

*Níta*, my brother-in-law ; *wítan*,† *nitag*, *nitanan*.

\* See *Remark*, p. 49.

† See *Note*, p. 50.

- Nínim*, my sister-in-law, (or my brother-in-law ; a *female* speaking ;) *wínimon*, *ninimog*, *ninimonan*.
- Nitáwiss*, my he-cousin ; *witawissan*, *nitawissag*, *nitawissinan*.
- Ninimoshé*, my she-cousin ; *winimoshéian*, *ninimoshéiag*, *ninimoshéinan*.
- Nikániss*, my friend, my brother ; (a *male* speaking ;) *wikanissan*, *nikanissag*, *nikanissinan*.
- Niníngwan*, my son-in-law ; *oningwanan*, *niningwanag*, *niningwaninan*.
- Nissím*, my daughter-in-law ; *ossimin*, *nissimig*, *nissiminan*.
- Ninsigoss*, my aunt, (my *father's* sister ;) *osigossan*, *ninsigossag*, *ninsigossinan*.
- Niníngwaniss*, my nephew ; *oningwanissan*, *niningwanissag*, *niningwanissinan*.
- Nishimiss*, my niece, (a *male* speaking ;) *oshimissan*, *nishimissag*, *nichimissinan*.
- Nindójim*, my step-son, or my nephew ; *odójiman*, *nindojimag*, *nindojiminan*.
- Nindojimikwem*, my step-daughter, or my niece ; *odojimikweman*, *nindojimikwemag*, *nindojimikweminan*,
- Nindójimiss*, my niece, (a *female* speaking ;) *odójimissan*, *nindójimissag*, *nindójimissinan*.
- Nindindawa*, the father or the mother of my daughter-in-law ; *odindawan*, *nindindawag*, *nindindawanan*.

*Otchipwe* terms for " my cousin."

A male will say :	{	my uncle's ( <i>nimishome</i> )	{	son, <i>nissaie</i> (or <i>nishime</i> ,) my cousin,
		my uncle's ( <i>nijishe</i> )		daughter, <i>nimisse</i> (or <i>nishime</i> ,) my ccusin,
				son, <i>nitáwiss</i> , my cousin,
				daughter, <i>ninimoshe</i> , my cousin.

A female will say :	{	my uncle's ( <i>nimishome</i> )	{	son, <i>nissaie</i> (or <i>nishime</i> ), my cousin,
		my uncle's ( <i>nijishe</i> )		daughter, <i>nimisse</i> (or <i>nishime</i> ), my cousin.
				son, <i>ninimoshe</i> , my cousin,
				daughter, <i>nindangoshe</i> , my cousin.

A male will say :	{	my aunt's ( <i>ninsigoss</i> )	{	son, <i>niṭawiss</i> , my cousin,
		my aunt's ( <i>ninwishe</i> )		daughter, <i>ninimoshe</i> , my cousin,
				son, <i>nissaie</i> (or <i>nishime</i> ) my cousin.
				daughter, <i>nimisse</i> (or <i>nishime</i> ) my cousin.

A female will say :	{	my aunt's ( <i>ninsigoss</i> )	{	son, <i>ninimoshe</i> , my cousin,
		my aunt's ( <i>ninwishe</i> )		daughter, <i>nindángoshe</i> , my cousin,
				son, <i>nissaie</i> (or <i>nishime</i> ) my cousin,
				daughter, <i>nimisse</i> (or <i>nishime</i> ) my cousin.

*Otchipwe* terms for "my nephew," and "my niece."

A male will say :	{	my brother's ( <i>nissaie</i> , <i>nishime</i> )	{	son, <i>nindójim</i> , my nephew,
		my sister's ( <i>nimisse</i> , <i>nishime</i> )		daughter, <i>nidójimikwem</i> , my niece,
				son, <i>niningwaniss</i> , my nephew,
				daughter, <i>nishimiss</i> , my niece.

A female will say :	{	my brother's ( <i>nissaie</i> , <i>nishime</i> )	{	son, <i>niningwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece,
		my sister's ( <i>nimisse</i> , <i>nishime</i> )		son, <i>nindójimiss</i> , my nephew, daughter, <i>nindójimiss</i> , my niece.

*Otchipwe* terms for “my brother-in-law,” and “my sister-in-law.”

A male will say :	{	my wife's brother, <i>nita</i> , my brother-in-law,
		my sister's husband, <i>nita</i> , my brother-in-law,
		my wife's sister, <i>ninim</i> , my sister-in-law,
		my brother's wife, <i>ninim</i> , my sister-in-law.
A female will say :	{	my husband's brother, <i>ninim</i> , my brother-in-law,
		my sister's husband, <i>ninim</i> , my brother-in-law,
		my husband's sister, <i>nindángo</i> , my sister-in-law,
		my brother's wife, <i>nindángo</i> , my sister-in-law.

*Peculiarities in regard to these terms of relationship.*

1. The English term, “my brother,” is given in *Otchipwe* by two terms, *nissaie* and *nishime*; the former signifying a brother of mine that is older than I am; and the latter a brother younger than I. And the English term, “my sister,” is also given by two terms, *nimisse*, my sister older than I; and *nishime*, my sister younger than I.

2. The English term, “my uncle,” is given in *Otchipwe* by *nimishome*, which signifies, my *father's* brother; and by *nijishe*, which denotes, my *mother's* brother. And the term “my aunt,” is expressed by *ninsigoss*, my *father's* sister; and *ninwishe*, (*ninoshe*), my *mother's* sister.

3. Like the Jews and other ancient nations, the *Otchipwe* Indians call the children of two brothers, or of two sis-



ters, *brothers* and *sisters*, (*nissaie, nimisse, nishime,*) which are called *cousins* in English and in other modern languages. But the children of a brother and a sister, they call *cousins, nitáwiss, (ninimoshe, nindangoshe..)*

4. The Otchipwe cannot name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimishomiss* and *nokomiss*. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, *nindaianike-nimishomiss*; but this does not strictly signify, my great grand-father; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *anikóbidjigan*.

#### EXAMPLES.

*Wenídjanissidjig o kitchi ságiawan ikó onidjánissiwan*; parents use to love very much their children.

*Naníngim omá bi-ijáwag nitáwissinànig*; our cousins come here frequently.

*Eji-ságiidisoiang ki da-ságiananig kidj'anishinábenanig*; as we love ourselves we ought to love our fellow-men.

*Joseph ossaiéian midadatchigwaban, oshimeian dash bejigonigoban*; Joseph had ten brothers (older than himself,) and one brother (younger than himself.)

*Nóngom nin gi-wábamag nij kinimog*; to-day I saw two of thy sisters-in-law, (speaking to a *male*;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a *female*.)

*Ki wábamúwag na ko kishímissiwag?* Do you see sometimes your nieces? (speaking to a *male*.)

*Anin eji-bimádisiwad kidojimissiwag?* How do your nieces do? (speaking to a *female*.)

*Kikinoamaw masinaigan kishimeiaq*, teach thy brothers (or sisters, younger than thou,) to read.

*Nin pijikimian pakáadoso, kinawa dash ki pijikimiwag kitchi wíninowag*; our ox (or cow) is poor, but your oxen (or cows) are fat.



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Singular.	{	<i>Nin tchimaninaban,</i> <i>ki tchimaninaban,</i> <i>ki tchimaniwaban,</i> <i>o tchimaniwaban,</i>	} our former canoe, the canoe you had, the canoe they had.
Plural.	{	<i>nin tchimaninabanin,</i> <i>ki tchimaninabanin,</i> <i>ki tchimaniwabanin,</i> <i>o tchimaniwabanin,</i>	} formerly our canoes, the canoes you had, the canoes they had.

## EXAMPLES.

*Mi ow nin kitiganiban, bakán dash ningótchi nongom nin kitigé;* this was formerly my field, but now I make my field elsewhere.

*Anindi gwaiak ga-ateg ki wakaiganiwaban?* Where is the spot where your house stood?

*Kishime od aian nin masinaiganiban;* thy brother has the book I had before.

*Gi-sakide endaiang, kakina dash nin masináiganinabanin gi-tchágidewan;* our house took fire, and all our books we had, burnt down.

*Ki mojawáiganiwabanin,* once your scissors. *O mojawáiganiwaban,* once his (her) scissors.

## FORM 2.

*Imperfect Tense.*

Singular.	{	<i>Nind abajiban,</i> I lost, <i>kid abajiban,</i> <i>od abajiban,</i>	} my pole (lodge-pole) which thou hadst, the pole he (she) had.
Plural.	{	<i>nind abajibanin,</i> <i>kid abajibanin,</i> <i>od abajibanin,</i>	} the poles I had, the poles thou hadst, the poles he had.
Singular.	{	<i>Nind abajinaban,</i> <i>kid abajinaban,</i> <i>kid abajiwaban,</i> <i>od abajiwaban,</i>	} the pole we had, the pole you had, the pole they had.

Plural.	{	<i>nind abajinabanin,</i>	} the poles we had,
		<i>kid abajinabanin,</i>	
		<i>kid abajiwabanin,</i>	the poles you had,
		<i>od abajiwabanin,</i>	the poles they had.

## EXAMPLES.

*Mojag nin mikwendan ninindjiban; nin kashkendam giwanitoian;* I think often on the hand I had; I am sorry to have lost it.

*Nimisse o mawiton onindjiban;* my sister is crying because she lost her hand, (or she is bewailing the hand she lost.)

*Apine nind anitibanin, kawin nin mikansinan;* the spears I had, are lost, I don't find them.

## FORM. 3.

*Imperfect Tense.*

Singular.	{	<i>Nin makakoban,</i> the box I had, (my former box,)	}
		<i>ki makakoban,</i> the box thou hadst,	
		<i>o makakoban,</i> the box he (she) had.	
Plural.	{	<i>nin makakobanin,</i> the boxes I had,	}
		<i>ki makakobanin,</i> the boxes thou hadst,	
		<i>o makakobanin,</i> the boxes they had.	
Singular.	{	<i>Nin makakonaban,</i>	} our former box,
		<i>ki makakonaban,</i>	
		<i>ki makakowaban,</i> the box you had,	}
		<i>o makakowaban,</i> the box they had.	
Plural.	{	<i>nin makakonabanin,</i>	} the boxes we had,
		<i>ki makakonabanin,</i>	
		<i>ki makakowabanin,</i> the boxes you had,	}
		<i>o makakowabanin,</i> the boxes they had.	

## EXAMPLES.

*Gi-gawissemagad nin pijikiwigamigoban;* the stable I had tumbled down.

*Minossébanin ki wagákwadonabanin;* the axes we had were good;

*Nind atawéwigamigoban oma ateban*; here was the store I had.

*Kid atawéwigamigowaban*, the store you had, once your store.

*Note.* The Remark on page 53 is applicable also to these three forms.

**B. Possessive Pronouns with animate Substantives transformed into Verbs.**

FORM I.

*Imperfect Tense.*

Singular.	{	<i>Nind akikoban</i> , the kettle I had, <i>kid akikoban</i> , the kettle thou hadst, <i>od akikobanin</i> , the kettle he (she) had.
Plural.	{	<i>nind akikobanig</i> , the kettles I had, <i>kid akikobanig</i> , the kettles thou hadst. <i>od akikobanin</i> , the kettles he (she) had.
Singular.	{	<i>Nind akikonaban</i> , } the kettle we had, <i>kid akikonaban</i> , } <i>kid akikowaban</i> , the kettle you had, <i>od akikowabanin</i> , the kettle they had.
Plural.	{	<i>nind akikonabanig</i> , } the kettles we had, <i>kid akikonabanig</i> , } <i>kid akikowabanig</i> , the kettles you had, <i>od akikowabanin</i> , the kettles they had.

EXAMPLES :

*Mi sa aw ikwe od akikobanin*; to this woman belonged the kettle, (or the kettles.)

*Gi-batainowag nind akikonabanig*; the kettles we had were many.

*Nin nind assabiban aw*; *nongom dash kawin odossabissi*.

This was my net; but now I have no net.

*Gi-niwiwan od assaliwabanin*, they had four nets before.

*Nidj' anishinabeban*, my fellow-man (brother) I had, (or my deceased fellow-man (brother.)) *Widj' anishinabebanin*, his deceased fellow-man. *Kidj' anishinabenabanig*, our deceased fellow-men.

## FORM 2.

*Imperfect Tense.*

Singular.	{	<i>Nind ogimamiban</i> , my deceased chief, (or the chief I had before,	
		<i>kid ogimamiban</i> , thy deceased chief, <i>od ogimamibanin</i> , his (her) deceased chief.	
Plural.	{	<i>nind ogimamibanig</i> , my deceased chiefs, <i>kid ogimamibanig</i> , thy deceased chiefs, <i>od ogimamibanin</i> , his (her) deceased chiefs.	
Singular.		{	<i>Nind ogimaminaban</i> , } our deceased chief, (or the chief we had before,) <i>kid ogimaminaban</i> , } <i>kid ogimamiwaban</i> , your deceased chief. <i>od ogimamiwabanin</i> , his (her) deceas'd chief
Plural.	{		<i>nind ogimaminabanig</i> , } our late chiefs, <i>kid ogimaminabanig</i> , } <i>kid ogimamiwabanig</i> , your former chiefs, <i>od ogimamiwabanin</i> , their deceas'd chiefs.

## EXAMPLES.

*Ki kitchi ogimáminaban od inákonigewin*; our late king's law.

*Nin widjiwáganiban od inodéwisiwin*; my deceased companion's, (or partner's) property.

*Kawin wika nongom awia nin wábamassig nin kikinoamaganibanig*; I never see now any of my former scholars.

*Nissai, keiabi na ki mikwénima ki widigémaganiban?* My brother, dost thou yet remember thy deceased wife?

*Igiw nij ikwéwag o gi-mino-dódawawan mo jag o widigémaganiwabanin*; these two women have always treated well their deceased husbands.

*Nitag o gi-sagiawan o widigémaganiwabanin*; my brothers-in-law have loved their deceased wives.

*Kitchi ginwénj gi-anónigosi omá nin bamítaganinaban*; our deceased servant was very long employed here.

The words of the *irregular* forms belong to this Form 2, in their imperfect tense, as:

*Noss*, my father. *Nossiban*, my deceased father. *Kössinaban*, our deceased father. *Nössinabanig*, our deceased fathers.

*Nimishómmiss*, my grand-father. *Kimishomissinabanig*, our deceased grand-fathers. *Kimishómmissiban*, thy deceased grand-father.

*Nókomiss*, my grand-mother. *Kókomissinaban*, our deceased grand-mother.

*Nissaié*, my older brother. *Nissaiéiban*, my deceased brother. *Kissaiéinabanig*, our deceased brothers. *Ossaiéiwabanin*, their deceased brother, (or brothers).

*Nitáwiss*, my he-cousin. *Nitáwissiban*, my deceased cousin. *Witáwissiwabanin*, his deceased cousins.

*Nindójim*, my step-son. *Nindójimiban*, my deceased step-son. *Kidójiminaban*, our deceased step-son. *Kidójim-iwabanig*, your deceased step-sons.

Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as:

*Nita*, my brother-in-law. *Nitaban*, my deceased brother-in-law. *Nitanabanig*, our deceased brothers-in-law. *Witabanin*, his deceased brother-in-law, (or brothers-in-law.) (After "*Nidj' anishinabe.*" *Nidj' anishinabeban.*)

*Ninim*, my sister-in-law; (pl. *ninimog.*) *Ninimoban*, my deceased sister-in-law. *Winimobanin*, his deceased sister-in-law, (or his deceased sisters-in-law.) *Kinimonaban*, our deceased sister-in-law. (After "*Nind akikonaban.*") etc., . . . etc. . .

The term *ningá*, my mother, makes its *imperfect* in a peculiar manner; viz:

Singular.	{	<i>Ningiban</i> , my deceased mother,	
		<i>kigiban</i> , thy deceased mother,	
		<i>ogibanin</i> , his (her) deceased mother,	
Plural.	{	<i>ningibanig</i> , my deceased mothers,	
		<i>kigibanig</i> , thy deceased mothers,	
		<i>ogibanin</i> , his (her.) deceased mothers.	
Singular.	{	<i>Ninginaban</i> ,	} our deceased mother;
		<i>kiginaban</i> ,	
		<i>kigiwaban</i> , your deceased mother,	
		<i>ogiwaban</i> , their deceased mother.	
Plural:	{	<i>ninginabanig</i> ;	} our deceased mothers,
		<i>kiginabanig</i> ,	
		<i>kigiwabanig</i> , your deceased mothers,	
		<i>ogiwabanin</i> , their deceased mothers.	

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons *whom they never saw*.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

*Nóssiban*, my deceased father; *nóssigoban*, my deceased father whom I never saw.

*Kókomissinaban*, our deceased grand-mother; *kókomissinagoban*, our deceased grand-mother whom we did not see.

*Nind ógimaminaban*, our deceased chief; *nind ogimaminagoban*, our deceased chief whom we did not see.

*Kimishómissinabanig*, our deceased grand-fathers; *kimishomissinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.



## OF THE THIRD PERSONS.

There is another peculiarity of the Otchipwe language, which I must treat of here. *Three* different third persons are distinguished in *animate* substantive, each of which has its own construction; namely: the *simple* third person, the *second* third person, and the *third* third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

1. *Third person simple.*

The third person simple is that which is the only one in the sentence; as: *Nin sagia noss*, I love my father. *Nin babamitawa ningá*, I listen to my mother. *Noss* and *ningá* are the the third persons simple in these sentences. There is nothing extraordinary about that.

2. *Second third person.*

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

*Mabam kwiwisens o minádeniman ossan*; this boy honors his father.

*Aw inini od anokitawan nossan*; that man works for my father.

*Nimisse o widokawan ningaian*; my sister is helping my mother.

*Kitchitwa Marie o gi-nigian Jesusan*; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *nossan*, *ningaian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative.



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King Herod slew many children, and he also slew many men, young men, and women.

*Aw Wemitigoji o mino bamian osinissan, wiwan, onidjanissan, witan gaie*; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.

In these two sentences, *Herode* and *Wemitigoji*, are *simple* third persons; all the rest are *second* third persons; there is no *third* third person.

Formation of the *second* and *third* third person.

A. *Formation of the second third person.*

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are *seven* in number, viz: *n, an, ian, in, oian, on, wan*. We shall consider them in examples. (Breve iter per exempla, longum per præcepta.)

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>n.</i>	<i>Anishinábe</i> , Indian, (or man), <i>Manito</i> , spirit, <i>Ogimá</i> , chief, <i>Jónia</i> , silver, money,	<i>anishináben.</i> <i>maniton.</i> <i>ogiman.</i> <i>jónian.</i>
<i>an.</i>	<i>Noss</i> , my father, <i>Ninidjániss</i> , my child, <i>Gijik</i> , cedar, <i>Nind ógimam</i> , my chief, <i>Pijikins</i> , calf,	<i>nóssan.</i> <i>ninidjánissan.</i> <i>gijikan.</i> <i>nind ogimaman.</i> <i>pijikinсан.</i>
<i>ian.</i>	<i>Ningá</i> , my mother, <i>Kimissé</i> , thy sister, <i>Nissaié</i> , my brother, <i>Senibâ</i> , ribbon, <i>Gigô</i> , fish,	<i>ningáian.</i> <i>kimisseian.</i> <i>nissaiéian.</i> <i>senibâian.</i> <i>gigóian.</i>
<i>in.</i>	<i>Jingób</i> , fir-tree, <i>Opín</i> , potatoe, <i>Nissím</i> , my daughter-in-law. <i>Nishkánj</i> , my nail,	<i>jingobin.</i> <i>opinin.</i> <i>nissimin.</i> <i>nishkanjin.</i>

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>oian.</i>	(In proper names:) <i>Monsogidig,</i> <i>Kitchigijig,</i> <i>Manitogisiss,</i> <i>Wewassang,</i>	<i>Monsogidigoian.</i> <i>Kitchigijigoian.</i> <i>Manitogisissoian.</i> <i>Wewassangoian.</i>
<i>on.</i>	<i>Ninim,</i> my sister-in-law, <i>Mitig,</i> tree, <i>Anim,</i> mean dog, <i>Anang,</i> star,	<i>ninimon.</i> <i>mitigon.</i> <i>animon.</i> <i>anangon.</i>
<i>wan.</i>	<i>Anjeni,</i> angel, <i>Wemitigoji,</i> Frenchman, <i>Inini,</i> man, <i>Ikwé</i> woman, <i>Amik,</i> beaver,	<i>Anjeniwan.</i> <i>Wemitigojiwan.</i> <i>ininiwan.</i> <i>ikwewan.</i> <i>amikwan.</i>

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

### B. Formation of the third third person.

The *third* third person always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.

1. To the terminations *n*, *in*, *on*, add *ini*, for the third third person. F. i. *Maniton*, *manitonini*. *Nissimin*, *nissiminini*. *Mitigon*, *mitigonini*.
2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *Nossan*, *nossini*. *Ossan*, *ossini*. *Ogwissan*, *ogwissini*. *Kimisseian*, *kimisseini*. (Sometimes the syllable *wan* is here added, as: *Ossiniwan*, *nossiniwan*, *ogwissiniwan*, etc.)

3. The termination *oian* (in proper names) adds *i* for the third third person. F. i. *Manitogisissoian*, *Manitogisissoiani*. *Monsoigidigoian*, *Monsoigidigoiani*.
4. The termination *wan* is changed into *wini*. F. i. *Wemitigojiwan*, *Wemitigojiwini*, *Ikwewan*, *ikwewini*. *Wiwān*, *wiwini*.—*Exception*. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginiwan*.

This distinction of three third persons is one of the beauties and perfections of the Otchipwe language. It contributes materially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

*Illustration*. In the sentence: *Paul is indeed a wicked man, he almost killed his brother and his wife*; you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: *he almost killed his (Paul's) wife*; or, *he almost killed his brother and his own wife*. And if you want to say that Paul almost killed his brother's wife, you have to say: *he almost killed his brother and his brother's wife*. This double sense of the sentence is avoided in the expressive Otchipwe language, by the *third* third person. They will say: *Paul geget matchi ininiwi, gega ogi-nissan ossaieian, wiwini (or wiwiniwan) gaie*. The *third* third person, *wiwini*, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be *wiwan*, the *second* third person; and then it would read: *gega o gi-nissan ossaieian, wiwan gaie*; he almost killed his brother and his (Paul's) wife.

*Another illustration*. In the sentence: *Mary is a very industrious woman, she always helps her cousin and her mother*; you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother,

In Otchipwe there can be no double sense in such sentences. If you say: *Marie kitchi nita-anoki, mo jag o widokawan odangosheian, ogin gaie*; it is clear that you want to say, Mary always helps her cousin, and her own (Mary's) mother. But if you say: *Marie mo jag o widokawan odangosheian, ogini gaie*; it is clear that Mary always helps her cousin and her cousin's mother.

*Remark.* The *third* person appears sometimes even in *inanimate* substantives with possessive pronouns; but it is not so commonly used, nor so important as in *animate* substantives with possessive pronouns.

#### EXAMPLES.

*Enamiad weweni o gad-odápinamawan Jesusan wiawini*; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiawini*, third third person.)

*Debendjiged o bonigidetawan aianwenindisonidjin o batadowinini* (or *o batadowininiwan*;) the Lord forgives their sins to those that repent. (*Debendjiged*, simple third person; *aianwenindisonidjin*, second third person; *o batadowinini*, (or *o batadowininiwan*), third third person.)

*Kitchitwá Marie ápitchi weweni o gi-ganawendamawan Jesusan od ikitowinini.* St. Mary kept very well the word of Jesus.

*Nind awiig aw ikwe odanan' od onaganiniwan*; that woman lends me her daughter's dishes.

#### III, DEMONSTRATIVE PRONOUNS.

*Demonstrative Pronouns* are those that indicate or point out the persons or things spoken of. They are divided, according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. *First Class*; *Demonstrative Pronouns referring to animate objects.*

For *near* objects.

Sing. *Aw, waáw, mábam*; this, this one, this here,

Plur. *Ogów, mámig*; these, these here,

For *distant* objects.

Sing. *Aw*, that, that one, that there.

(For the second third pers. : *iniw*, or *aniw*.)

Plur. *Igiw*, or *agiw*, those, those there.

(For the second third pers. : *iniw*, or *aniw*.)

*Remark.* There is no difference of sex perceptible in the Otchipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otchipwe like a living being. (See p. 18, 19, 20.)

## EXAMPLES.

*Mábam Abinódji ta-kitchi-ágonwétawa*; this Child shall be much spoken against.

*Mi aw inini débenimad iniw manishtánishan*; this is the man that owns those sheep.

*Mi mámig ninidjanissag, iniw dash nijishe onidjanissan*; these here are my children, and those there my uncle's children.

*Mémintage aw inini jawendagosi, eji-mino-íjiwébisid*; this man (or that man) is really happy, being so good.

*Mi mábam pakwéjigan gijigong wendjibad*; this is the bread which comes down from heaven.

*Kid ashamin ogow mishiminag*; I give thee these apples here to eat.

*Aw ikwe wewéni o nitáwigian onidjanissan*; this woman brings well up her children.

*Kitchi mawiskki mábam ikwesens*; this little girl is always crying.

*Kawin na ki nondawassig mamig ogimag ekitowad?* Dost thou not hear these chiefs what they say?

*Igiw akwewag kitchi nitá-nagamowag*; those women are good singers.

*Ki nissitótawag na ogow ininiwag? ogow oshkinaweg?* Dost thou understand these men here? these young men here?

*Nin kikenima aw inini wedi bémossed*; I know that man that walks there.

*Nin sagiá aw kwiwisens aiápitchi-nibwakád*; I like that very wise bcy.

*Noss o dibcniman iniw pijikiwan*; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

*Mi sa igiw, odénang ged-jadjig*; those are the persons that will go to town.

*Kakina igiw anishinabeg ningoting ta-anamiawag*; all those Indians will once be Christians.

## 2. *Second Class*; *Demonstrative Pronouns referring to inanimate objects.*

For *near* objects.

Sing. *Ow, mándan*; this, this here.

Plur. *Onow, iniw*; these, these here.

For *distant* objects.

Sing. *Iw*, that, that there.

Plur. *Iniw*, those, those there.

### EXAMPLES.

*Nin kitchi ságiton ow masinaigan, ow gaie oĵibíigan*; I like very much this book, and this writing.

*Wegonen mándan? Ka na wika ki wábandansin?* What is this? Hast thou never seen it?

*Ki nissitáwinan na iw?* Dost thou know that? (or recognize it?)

*Nin manádjiton mándan anamiewigamig*; I respect (I honor) this church.

*Nin kitchi minotánan iniw nagamónan*; I like very much to hear those hymns.

*Onów ki minin masináiganan; minó inábadjítton*; I give thee these books here; make a good use of them.

*Nin gi-mamakáéndan iw kitchi anamiewigamig Moniang eteg*; I admired that great church in Montreal.

*Maididokan iniw apabiwinan*; carry away these chairs (or benches.)



## IV. INTERROGATIVE PRONOUNS.

*Interrogative Pronouns* are those that serve to ask questions. There are three of this kind in the Otchipwe language, viz :

For *animate* objects: *Awénen?* who? which? what? Plu :  
*Awénenag?*

For *inanimate* objects. *Wegonen?* *Anin?* what?

## EXAMPLES.

*Awénen ge-dibákoninang gi-ishkwa-bimadisiiang aking?*

Who will judge us after our life on earth?

*Awénen gijigong ged-ijad?* Who shall go to heaven?

*Awénenag wedi bemishkadjig?* Who are those in that canoe there?

*Awénenag igiw négamodjig?* Who are those that sing?

*Wégonen naiúgatawendaman?* What art thou thinking on? (or contemplating.)

*Wegonen iw ekitoieg?* What are you saying?

*Wegonen ge-dódang awiia tchi jawendágosid kagigékamig?*

What has a person to do in order to be happy eternally?

*Ininiwidog, níkánissinadog! anin ged-ijitchigeiàng?* Men, brethren! what shall we do?

*Anin ékitoian?* What sayest thou?

*Anin enákamigak?* What is the news?

*Remark.* The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English *whom*. F. i. *Awenenan ga-anónadjin Jesus tchi gagikwenid enigokwag aki?* Whom did Jesus employ to preach every where on earth?

*Awenenan Jesus ga-apitchi-sagiadjin minik ga-dashinid o kikinoamagunan?* Whom did Jesus especially love among all his disciples?

*Awenenan ga-mawadissúdjín kishime pitchinago?* Whom did thy brother visit yesterday?



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*Awégwenan ga-wabiigogwenan aw ga-gagibingwe-nigipan; gi-ikitowan onigiigon.* We don't know who has opened the eyes of this born blind; said his parents.

*Awegwenan ga-bi-ganonigogwenan nishime; geget nongom mino ijiwébisi.* I do not know who came and spoke to my brother; he behaves now well.

*Remark 2.* If you are asked: *Awenen aw?* Who is this or that person? Or, *awenenag ogow?* or, *igiw?* Who are these or those persons? And if you don't know; you will have to answer, for the singular: *Awégwen;* and for the plural: *Awégwenag;* which both signify, I don't know who. F. i.

*Awénen aw badássamossed? Awegwen.* Who is that person there coming this way? I don't know.

*Awénen aw ikwe ga-bi-ijad oma jéba? Awegwen.* Who is that woman that came here this morning? I don't know.

*Awénenag ge-mádjadjig wabang? Awegwenag.* Who are those that will start to-morrow? I don't know.

*Awénenag igiw ga-giossedjig pitchinago? Awegwenag.* Who are those that have been a hunting yesterday? I don't know.

The second third person, of this word of answer is: *Awégwenan,* for both the singular and plural. F. i.

*Awénenan, ga-ánwenimadjin nimishóme? Awegwenan.*

Whom did my uncle reprimand? I don't know.

*Awenenán ga-bi-ganonigodjin nishime? Awegwenan.* Who came and spoke to my brother? I don't know.

---

Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the Otchipwee language. The sentences in which there are relative pronouns in English, (*who, which, that, what,*) are given in Otchipwee by what is called, in this Grammar, "*The Change of the first vowel,*" forming chiefly participles. We have already employed this "*Change*" in some examples, but we have

had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the *Change*. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *Change* never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

*Kije-Manito misi gego ga-gijitod, misi gego gaie maninang, weniðjanissingin ki sagiigonan; God who made all things, and who gives us all, loves us like children.*

*Jawendágo siwag waiábandangig waiábandameg; blessed are they who see what you see.*

*Jawendágo si daiébwetang ano wabandansig; blessed is he that believes although he sees not.*

*Ininiwag ga-ano-nandomindjig, kawin gi-bi-ijassiwag; the men that have been called, did not come.*

*Inini ga-wabamag, ga-ganonag gaie. . . . The man that I have seen, and whom I have spoken to. . . .*

*Oshkinawe enónad gi-bí-ija oma jéba; the young man whom thou employest, came here this morning.*

*Ikwe wádigemag; the woman to whom I am married.*

*Inini wádigemag; the man to whom I am married.*

## CHAPTER III.

## OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject*; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the Otchipwe language, which is a language of verbs.

## DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its subdivisions, which are detailed here.. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otchipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

## A. TRANSITIVE VERBS.

1. *Active* verbs, or *transitive-proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin sagia noss*, I love my father. *Nind ojibiaṅ masinaigan*, I write a letter. *Nin da-ganóna wabamag*, I would speak to him if I saw him.

2. *Reciprocal* verbs are those which designate a reaction of the subject on itself. F. i. *Nin kikénindis*, I know myself. *Sagiidiso*, he loves himself. *Kitimagiidisowag*, they make themselves poor.

3. *Communicative* verbs. So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiadjig, weweni gi-sagiidiwag, gi-jawenindiwag, mo jag gi-mino-dodadiwag.* The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or communicative manner. F. i. *Nin dibaamádimin*, we are paid together. *Nimiidiwag*, they are dancing together. *Wid-jíndiwag*, they are going together.

4. *Personifying* verbs. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwan nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, my heart desires thee. *Ishkotewabo ki makamigon kakina kid aiiman*, ardent liquor (fire-water) is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the activity or quality of a person, or another animate being. F. i. *Ijámagad*, it goes, (*ijá*, he goes.) *Nabikwan bibonishimagad oma*, a vessel winters here, (*bibónishi*, he winters.) *Mandan masináigan jaganáshimomagad*, this book speaks English, (*jaganáshimo*, he speaks English.)

*Remark 1.* When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, in-

dicative ; or with which commences the *termination* of the third person *plural*. F. i. *Nin ikit*, I say ; third person singular, *ikito*, he says ; this *o* is the mutative vowel. If you annex *magad* to this *o*, you will have the personifying verb *ikitomagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination ; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives ; the third person *plural* is, *dagwishinog* ; now this *o* is the mutative vowel ; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwishinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anang*, a star ; plural, *anangog* ; *o* is its mutative vowel. *Assin*, a stone ; plural, *assinig* ; *i* is its mutative vowel. *Biwabik* ; *biwabikon*.

*Remark 2.* Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimagisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimagisimagad* ; but they say, *kitimagad*, it is poor. *Kitimagad endaiàn*, my dwelling is poor. *Kitimagad nind agwiwin*, my clothing is poor.

## B. INTRANSITIVE VERBS.

1. *Neuter* verbs, or *intransitive-proper*, are those verbs that express a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid ákos*, thou art sick. *Minwendam*, he is contented, glad, happy. *Nibá*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nin madja*, I depart, I start. *Ki dagwishin*, thou arrivest. *Wabange*, he is looking on. *Anishinabewidjige*, he lives and acts like an Indian.

2. *Reproaching* verbs. So are called here the verbs which signify that the subject thereof has some reproachful

habit or quality. F. i. *Aw kwiwisens nibashki*, this boy likes too much sleeping, (*nibá*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginawishkiwag*, they are in the habit of lying. *Gimódishki*, he is a thief.

3. *Substantive-verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ojitchigade kiiaw, minawa dash ki gad-akiw*; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *akiwi*, he is earth.) *Lot wiwan gi-abanábiwan, mi dash ga-iji-jiwitaganiwinid*; Lot's wife looked back and became salt (a pillar of salt.) (*Jiwitagan*, salt; *nin jiwitaganiw*, I am salt; *jiwitaganiwi*, he (she) is salt.) *Nind anishinabew; nind ininiw; nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are unipersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinábeka wedi*, there are many Indians there.. *Tibikong gi-kitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gigóika*, there is plenty of fish.

5. *Unipersonal* verbs are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have only *one*; so they are rather *unipersonal* than *impersonal*. F. i. *Kissiná* or *kissinámagad*, it is cold. *Kijáte*, or *kijátemagad*, it is warm. *Gimiwan*, it rains. *Sanagad*, it is difficult.

6. *Defective* verbs are those that want some of the tenses and persons, which the use does not admit. F. i.



*Iwa*, he says, (inquit.) *Nin dind*, I am, I do ; *anin endiian?* how do you do.

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no *auxiliary*, or helping verbs, in the Otchipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verb. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the Otchipwe language. Instead of auxiliary verbs, the Otchipwe verbs take certain prefixes or *signs*, in certain moods and tenses.

There are five prefixes, or signs, in the Otchipwe Conjugations, by which the different moods and tenses are distinguished ; viz : *ga-*, *ge-*, *gi-*, *da-*, *ta-*.

*Ga-*, (pronounced almost *ka-*,) for the perfect and pluperfect tenses, (in the *Change*,) and participle perfect and pluperfect.

*Ga-*, (*gad-*,) and *ta-*, for the future tense indicative.

*Ge-*, (*ged*,) (pronounced almost *ke-*, *ked-*,) for the future tenses, subjunctive, and participle future.

*Gi-*, for the perfect and pluperfect tenses.

*Da-*, for the conditional mood.

*Remark.* The English language has also several signs which are employed in the Conjugation of verbs ; as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs ; and one sign may serve for several subsequent verbs. Not so in Otchipwe. In this language the signs always remain attached to the verb, and can never be used separately ; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one ; but speaking here of these signs, as attached to verbs *etymologically*, I



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A. *Of Voices.*

*Voice* in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the Otchipwe verbs; viz :

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object; as : *Nind ashama bekaded*, I feed the hungry. *Ki kikinoamawag kinidjanissag*, thou teachest thy children. *O bibágiman ogin*, he calls his mother.

2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing; as : *Ashama bekaded*, the hungry person is fed. *Kikinoamawawag kinidjanissag*, thy children are taught. *Wegimid bibagima*, the mother is called.

B. *Of Forms.*

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is *affirmed* of the subject; as : *Wawijendam*, he is joyous. *Nin wassitáwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gashkigwasso*, she is sewing.

2. The *Negative Form*, which shows that some state of existence, or some action, of the subject of the verb, is *denied*; as : *Kawin nin nibassi*, I am not asleep. *Kawin ki nibágwessi*, thou art not thirsty. *Kawin bigwakamigibidjigessiwag*, they don't plough. *Kawin kid agonweto-ssinoninim*, I do not gainsay you. *Ojibiigessigwa*, if they do not write. *Anokissig*, if he does not work.

*Remark.* It must be observed, as a peculiarity of the Otchipwe Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and

in every part of it. The negation is effected by placing before the pronoun and verb the adverbs *ka* or *kawin*, no, not; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation-adverbs are not used.

### C. *Of Moods.*

*Mood* in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods; viz:

1. The *Indicative*, which simply affirms or denies something, or asks a question; as: *Pijikiwag odabiwag*, the oxen are drawing, hauling. *Gagwédibenima*, he is tempted. *Kawin maminádisissi*, he is not proud. *Kawin awiia nin miskamássi*, I don't insult anybody. *Ki nishkénima na awiia?* Hast thou angry thoughts against anybody? *Kawin na ta-ijassiwag?* Will they not go?

2. The *Subjunctive*, or *Conjunctive*, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc.; and they are preceded or followed by another verb not in the subjunctive; as: *Nin minwendam, missawa kitimagisiàn*, I am happy, although poor. (*Kitimagisiàn* is in the subjunctive mood.) *Ki windamon iw, tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive.) *Wabamad kishime, ki gadina tchi bi-ijad oma*; if thou seest thy brother, thou wilt tell him to come here. (*Wabamad*, that is, *KISHPIN wabamad*, if thou see him; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, *under a certain condition*, expressed in another verb in the subjunctive, preceding or following the verb in the conditional; as: *Wissinissiwàn nin da-bakade*, if I did not eat, I would be hungry. (*Nin da-bakade*, is in the conditional mood.) *Kishpin kibákwaigasossig, da-bi-ija*; if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

*Remark.* The English *potential mood* is expressed in Otchipwe by the adverb *gonima*, or *kema*, perhaps; which is placed before the verb that is in the potential in English; but in Otchipwe it remains in the indicative; as: It may rain, *gonimá ta-gimiwan*. He may preach or sing, *kéma ta-gagikwe, kéma gaie ta-nagamo*. But when the English potential implies *condition*, (which is only understood,) in Otchipwe the conditional is employed; as: I would go, (if . . .) *nin da-ija*, (*kishpin . . .*) You should obey your father, *ki da-babamitawawa kossiwa . . .* (if you wish to do your duty . . .)

4. The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodan iw*, do that. *Ojiton ow*, make this. *Enamiangin bima-disiioq*, live like Christians. *Debénimiiang, bonigideta-wishinam ga-iji-bata-diiàng*; Lord forgive us our sins. *Mádján*, go. *Kégo madjaken*, don't go.

*Remark.* There is, properly speaking, no *Infinitive Mood* in the Otchipwe language. What some believe to be the Infinitive, as: *Ikitom, tchi ikitong, tchi inendaming*, etc., is not that mood; it is the *indefinitive third person singular*; which may be given in English with the indefinite pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikitom*, signifies in French, “*on dit*,” and in German, “*man sagt*.” In English we may say, “*one says*,” or “*they say*,” but this is not so expressive as, *ikitom*, or *on dit*, or *man sagt*. In the paradigms of the Conjugations we will express this person, at least in some tenses, in *French*, for such as understand this language.

#### D. *Of Tenses.*

*Tenses* in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; *viz*: the *present*, the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three

other distinctions of time have been adopted. This makes six tenses we have in Grammars, viz :

1. The *Present*, which indicates what is actually existing or not existing, going on, or not going on ; as : *Bejigo Kije-Manito, kawin nississiwag* ; there is one God, there are not three. *Nind ojibiige, kawin nin babamosessi* ; I am writing, not walking about.

2. The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past ; as : *Nind inendúnalan tchi ijaiàn gaie nin* ; I thought to go myself too. *Wissiniban api pandigeiang* ; he was eating when we came it. *Nimisse ákosiban ba-mádjaiàn* ; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past ; as : *Ninoshe ginibo* ; my aunt is dead. *O gi-nissan o pijikiman* ; he has killed his ox.

4. The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past ; as : *Nin gi-ishkwa-ojibiigenaban, bwa madwessing kitotagan* ; I had done writing, before the bell rang. *Ki gi-gijitonaban na apábiwin, api pándigewad?* Hadst thou finished the bench when they came in ?

5. The *Future*, which represents actions or events, definitely or indefinitely, as yet to come ; as : *Wabang nin ga-bi-ija minawa* ; to-morrow I will come again, (*definitely.*) *Nàgatch nin ga-bi-ija minawa* ; by and by I will come again, (*indefinitely.*)

6. The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass ; as : *Kakina-ge-gi-bimadisidjig aking ta-abitchibawag, tchi bwa dibakoniding* ; all that shall have lived on earth, will rise again before the general judgment.

### E. *Of Numbers and Persons.*

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three *Persons*, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki*, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third persons are preceded by an *o*; but this *o* does not signify *he, she, it, or they*; it signifies *him, her, it, or them*, the *object* of the verb. F. i. *O wabaman*, he sees him, (her, them.) *O wabandan*, he sees it. *O wabandanan*, he sees them. This *o* is also a possessive pronoun signifying *his, her, its, their*, as we have seen in the preceding Chapter.

### F. *Of Participles.*

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has his name from his *participating* of the qualities of the verb, the adjective, and the substantive.

The Otchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are:

1. The *Affirmative Form*; as: *Gúgitod*, speaking, or he that is speaking. *Dégwishing*, he that arrives, arriving. *Sénagak*, what is difficult. *Wénijishing*, what is fair, good, (being fair.)

2. The *Negative Form*; as: *Gúgitossig*, he that is not speaking. *Dégwishinsig*, he that arrives not, not arriving. *Sénagassinok*, what is not difficult; not being difficult. *Wenijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above; viz: The *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *future* and the *second future*; as: *Gagitoiàn*, I who am speaking. *Gagitoiamban*, thou who wast speaking. *Gá-gigitod*, he who has been speaking. *Gá-gigitoiàngiban*, we who had been speaking. *Gé-gigitoieg*, you who will be speaking. *Gé-gi-gigitowad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *Remark* on the Otchipwe participles, which you will please mind well.

### *Of the Dubitative.*

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent; or other objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi ga-ikitogwen aw akiwesî bwa nibod*, so said that old man before he died. *Anindi aiad kissaie?* — *Moniang aiádog*. Where is thy brother?—He is in Montreal; (or, I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwebadogwen endaieg awass bibonong?* Dost thou know what happened in your house the winter before last?

*Remark.* This *Dubitative* is peculiar to the Indian languages, and in some respect bears testimony to the fact, that the habit of lying is a strong trait in the Indian character, which induced the Indians originally to establish the *Dubitative* in their languages. Being aware of this habit themselves, they much mistrust each other; and consequently, when something is related or narrated to an Indian by his fellow-Indians, (or other men;) he will indeed remember the narration, but with the idea in his mind of possibly being imposed upon. This he will manifest by the manner in which he will repeat the narration. He will



speak in the *Dubitative*, and give the hearer to understand that the narration may not be true in all its parts. This mood of speaking being now in their language, they will even apply it, (without any evil intention,) to the relating of Scriptural facts, or to Eternal truths. They will, for instance, say of a small child, (speaking of Christian Indians,) that died after baptism in angelic innocence: “*Aw abinodjì mino aiúdog gijigong;*” which properly says: “I think that child is well in heaven, but I am not certain.” Or: “I suppose that child is happy in heaven.” This is the proper meaning of that *Dubitative*. They firmly believe that the child is in heaven and happy; but this manner of speaking being in their language, they will employ it occasionally, even in speaking of *certain* events and truths, but which did not happen before their eyes. So also I heard a good, faithful, Christian Indian, who firmly believes in the Omnipresence and Omniscience of God Almighty, say thus, using his *Dubitative*: “*Mi gaie non-gom nondawigíwen Kije-Manito ekitoiàn;*” which, if taken strictly, means: “*I suppose, God hears me also now what I say.*”—This, however, ought not to be so. Speaking of *certain* facts and truths, we ought to speak in an *assuring* manner, although those facts did not come to pass before our eyes and ears. This is the reason why Missionaries especially ought to avoid the *Dubitative* as much as possible, in relating Scriptural facts, or speaking of Eternal truths, or such future events and states of things, as we know by the Word of God. We can speak of all that very correctly and intelligibly, without employing the *Dubitative*.

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikitogwen . . .* Whoever shall say . . . *Awegwen ged-ijagwen . . .* Whoever shall go . . .



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## CONJUGATION OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this “language of verbs,” we must assume no less than *nine* Conjugations.

*Remark.* I must, however, make here a similar remark, as I did in the preceding Chapter, p. 53. I will lay here in the following Conjugations, where all kinds of the Otchipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the Otchipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the *beginner*, and to show him at once the whole verb in all its inflections. But learners who are more advanced in the study of this language, may abridge the Conjugations, and contract several in one; My principal intention in writing this Grammar is to assist beginning learners, especially Missionaries, in the acquirement of this so peculiar language. Have they once ascended some degrees of knowledge in this study, they will then go on easily, without my guidance.

The characteristical mark by which verbs are known, to which Conjugation they belong, is the *third person* singular, present, indicative, affirmative form. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

## CONJUGATION TABLE.

<i>Conj.</i>	<i>Quality of verbs.</i>	<i>Term. of the 3 person.</i>
I. Conj	<i>Intransitive (or neuter) verbs, ending in a vowel at the 3. person sing. pres. indic., the reproaching and substant.-verbs; likewise the reciprocal and communicative, although transitive.</i>	<i>a, e, i, o.</i>
II. Conj.	<i>Intransitive verbs, ending in am at the 3 pers. sing. pres. indic, (and likewise so at the first person,)</i>	<i>am.</i>
III. Conj.	<i>Intransitive verbs, ending in in or on at the 3 pers. sing. pres. indic., (and likewise so at the first person.)</i> - - - -	<i>in, on.</i>
IV. Conj.	<i>Transitive (or active) verbs, ANIMATE, ending in an at the 3 person sing. pres. indic.; (at the first person in a.)</i>	<i>an.</i>
V. Conj.	<i>Transitive verbs, ANIMATE, ending in nan at the 3 pers. sing. pres. indic., (and likewise so at the first person.)</i> - - -	<i>nan.</i>
VI. Conj.	<i>Transitive verbs, INANIMATE; and the personifying,</i> - -	<i>an, en, in, on.</i>
VII. Conj.	<i>Unipersonal verbs, ending in a vowel</i>	<i>a, e, i, o.</i>
VIII. Conj.	<i>Unipersonal verbs, ending in ad.</i>	<i>ad.</i>
IX. Conj.	<i>Unipersonal verbs, ending in an or in</i>	<i>an, in.</i>

*Remark.* The order of these Conjugations may appear singular. It is so indeed; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy; and may be considered as the first steps in the scale of the Otchipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table; and might possibly be frightened and discouraged.

## I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a *vowel* at the third person singular, present, indicative. There are also other verbs ending at the third person in a vowel, but they belong to the VII. Conjugation, being *unipersonal* verbs.

This vowel in which ends the third person above mentioned, and which is the characteristical mark of the intransitive verbs belonging to the I. Conjugation, may be *a*, *e*, *i*, or *o*. F. i.

<i>Intransitive verbs.</i>	<i>Third person.</i>
<i>Nin mádja</i> , I depart, I start,	<i>madja.</i>
<i>Nin mijagá</i> , I arrive (in a canoe, etc.,)	<i>mijaga.</i>
<i>Nin jawéndjige</i> , I practice charity,	<i>jawéndjige.</i>
<i>Nind ijitchige</i> , I do, I act,	<i>ijitchige.</i>
<i>Nin bos</i> ; I embark,	<i>bósi.</i>
<i>Nind ab</i> , I am (somewhere,)	<i>abi.</i>
<i>Nin gígít</i> , I speak,	<i>gígíto.</i>
<i>Nin mindid</i> , I am big,	<i>mindido.</i>



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**Remark 3.** Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*,) we; we put only one, *nin*, (or *nind*;) the other one, *ki*, (or *kid*,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm:

*Nind ikit*, I say, etc. .  
*kid ikit*,  
*ikito*,  
*nind ikitomin*, } we say,  
*kid ikitomin*, }  
*kid ikitom*,  
*ikitowag* ;

we will say thus :

*Nind ikit*,  
*kid ikit*,  
*ikito*,  
*nind ikitomin*, we say,  
*kid okitom*,  
*ikitowag*.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both; as in the subjunctive mood, in participles, etc.

**Remark 4.** In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the others will again be supplied by you because we don't teach here to conjugate in English, but in Otchipwe.

*Remark 5.* The characteristical third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o*; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristical vowel the *terminations* are attached; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation; whereas the characteristical vowel is different in different verbs. In the following four verbs the *end-vowel* of the the third person is different in each of them; but the *terminations* are always the same.

*Gaba*, he debarks, *nin gabamin*, *ki gabam*, *gabawag*.

*Gagikinge*, he exhorts, *nin gagikingemin*, *ki gagikingem*, *gagikingewag*.

*Nimi*, he dances, *nin nimimin*, *ki nimim*, *nimiwag*.

*Nibó*, he is dying, *nin nibomin*, *ki nibom*, *nibowag*.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *terminations*. If you know the terminations, and know the characteristical vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristical third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.



## AFFIRMATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE., .

*Nind ikit*, I say,  
*kid ikit*,  
*ikito*,  
*ikitom*, { one says,  
 (on dit,\*)  
*nind ikitomin*, { or they say,  
*kid ikitom*,  
*ikitowag*,

## IMPERFECT TENSE.

*Nind ikitonaban*, I said,  
*kid ikitonaban*,  
*ikitoban*,  
*nind ikitominaban*,  
*kid ikitomwaban*,  
*ikitobanig*.

## PERFECT TENSE.

*Nin gi-ikit*, I have said,  
*ki gi-ikit*,  
*gi-ikito*,  
*gi-ikitom*, they have said, (on a  
 [dit,)  
*nin gi-ikitomin*,  
*ki gi-ikitom*,  
*gi-ikitowag*.

## PLUPERFECT TENSE.

*Nin gi-ikitonaban*, † I had said,  
*ki gi-ikitonaban*,  
*gi-ikitoban*,

---

\* See Remark, p. 92:

† Note. This *pluperfect*, and the *imperfect* tense, are not so sharply distinguished in Otchipwe, as they are in English, or in other civilized



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*nin gi-ikitominaban,*  
*ki gi-ikitomwaban,*  
*gi-ikitobanig,*

FUTURE TENSE,

*Nin gad-ikit, I will say,*  
*ki gad-ikit,*  
*ta-ikito,*  
*ta-ikitom,*  
*nin gad-ikitomin,*  
*ki gad-ikitom,*  
*ta-ikitowag,*

SECOND FUTURE TENSE

*Nin ga-gi-ikit, I will have said,*  
*ki ga-gi-ikit,*  
*ta-gi-ikito,*  
*ta-gi-ikitom,*  
*nin ga-gi-ikitomin,*  
*ki ga-gi-ikitom,*  
*ta-gi-ikitowag,*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikitoiàn,\* I say, or, that I say,*  
*ikitoian,*  
*ikitod,*  
*ikitung, (qu'on dise,)*  
*ikitoiang. } that we say,*  
*ikitoiang, }*  
*ikitoieg,*  
*ikitowad,*

\* See Remark 1. p. 116;

*Kawin nin gi-ikitossiminaban,*  
 “ *ki gi-igitossimwaban,*  
 “ *gi-ikitossibanig.*

## FUTURE TENSE.

*Kawin nin gad-ikitossi, I will not say,*  
 “ *ki gad-ikitossi,*  
 “ *ta-ikitossi,*  
     *ta-ikitossim,*  
*nin gad-ikitossimin,*  
 “ *ki gad-ikitossim,*  
     *ta-ikitossi wag,*

## SECOND FUTURE TENSE.

*Kawin nin ga-gi-ikitossi, I will not have said,*  
 “ *ki ga-gi-ikitossi,*  
 “ *ta-gi-ikitossi,*  
     *ta-gi-ikitossim,*  
*nin ga-gi-ikitossimin,*  
 “ *ki ga-gi-ikitossim,*  
     *ta-gi-ikitossi wag,*

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Ikitossi wàn,* if I do not say,  
*ikitossi wan,*  
*ikitossi g,*  
*ikitossi ng,* that they say not, (qu'on ne  
                                   dise pas,)  
*ikitossi wàng,* } that we . .  
*ikitossi wáng,* }  
*ikitossi weg,*  
*ikitossi gwa,*

## PERFECT TENSE.\*

*Gi-ikitoiàn*, † because I have said,  
*gi-ikitoian*, [or, as I have said,  
*gi-ikitod*,  
*gi-ikitong*,  
*gi-ikitoiàng*, } if we . . .  
*gi-ikitoiang*, }  
*gi-ikitoieg*,  
*gi-ikitowad*,

## PLUPERFECT TENSE.

*Ikitoiàmban*, if I had said, or  
because I had said.  
*ikitoiamban*,  
*ikitopan*,  
*ikitongiban*,  
*ikitoiàngiban*, } if we . . .  
*ikitoiangoban*, }  
*ikitoiegoban*,  
*ikitowápan*,

## FUTURE TENSE.

*Ged-ikitoiàn*, that I will say,  
*ged-ikitoian*,  
*ged-ikitod*,  
*ged-ikitong*,  
*ged-ikitoiàng*, } that we shall say,  
*ged-ikitoiang*, }  
*ged-ikitoieg*,  
*ged-ikitowad*,

## SECOND FUTURE TENSE.

*Ge-gi-ikitoiàn*, as I shall have said,  
*ge-gi-ikitoian*,  
*ge-gi-ikitod*,  
*ge-gi-ikitong*,

\* See Remark 2, p. 116.

† See Note, after all the Remarks.



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*ge-gi-ikitoiàng,* } as we shall say . .  
*ge-gi-ikitoiang,* }  
*ge-gi-ikitoieg,*  
*ge-gi-ikitowad,*

## CONDITIONAL MOOD.

### PRESENT TENSE.

*Nin da-ikit,* I would say, or I ought  
*ki da-ikit,* [to say,  
*da-ikito,*  
*da-ikitom,* they would say. (on  
*nin da-ikitomin,* [dirait,)  
*ki da-ikitom,*  
*da-ikitowag.*

### PERFECT TENSE.

*Nin da-gi-ikit,* I would have said; I  
 ought to have said.  
*ki da-gi-ikit,*  
*da-gi-ikito,*  
*da-gi-ikitom,*  
*nin da-gi-ikitomin,*  
*ki da-gi-ikitom,*  
*da-gi-ikitowag.*

*Ge-gi-ikitoiàn,* what I would have said.

Etc., as above in the *second future tense* of the subj. mood.

## IMPERATIVE MOOD.

*Ikiton,* } say, say thou,  
*ikitokan,* }  
*ta-ikito,* let him, (her, it,) say,  
*ta-ikitom,* let them say, (qu'on  
*ikitoda,* let us say, [dise,)  
*ikitog,* }  
*ikitoiog,* } say, say ye,  
*ikitokeg,* }  
*ta-ikitowag,* let them say.

*ge-gi-ikitossi*wàng, } as we . . .  
*ge-gi-ikitossi*wang, }  
*ge-gi-ikitossi*weg,  
*ge-gi-ikitossi*gwa.

## CONDITIONAL MOOD.

### PRESENT TENSE.

*Kawin nin da-ikitossi*, I would not say; I ought not  
 “ *ki da-ikitossi*, [to say,  
 “ *da-ikitossi*,  
 “ *da-ikitossim*, they would not say, (on ne  
   *dirait pas*,  
 “ *nin da-ikitossimin*,  
 “ *ki da-ikitossim*,  
 “ *da-ikitossi*wag,

### PERFECT TENSE.

*Kawin nin da-gi-ikitossi*, I would not have said; I ought  
 “ *ki da-gi-ikitossi*, [not to have said.  
 “ *da-gi-ikitossi*,  
    *da-gi-ikitossim*,  
*nin da-gi-ikitossimin*,  
    *ki da-gi-ikitossim*,  
 “ *da-gi-ikitossi*wag.

*Ge-gi-ikitossi*wàn, what I would n. h. s.  
 Etc., as above in the *second future* tense of the subj. mood.

## IMPÉRATIVE MOOD.

*Kego ikitokên*,\* do not say, (thou,) say not,  
*kego ta-ikitossi*, let him (her) not say,  
*kego ta-ikitossim*, let them not say, (qu'on ne  
   *dise pas*,)  
*kego ikitossida*, let us not say,  
*kego ikitokegon*, do not say, (you,) say not,  
*kego ta-ikitossi*wag, let them not say.

\*See *Remark 4* at the end of the present paradigm.



*Remark.* The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the *English* language. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as: *Ekitod*, saying; *baiápid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the Otchipwe participles, the *present*, the *perfect*, and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gagíkinge*, I exhort, for an example, to illustrate the matter. It is *deponens* in Latin, *exhortor*.

### *Participles.*

#### PRESENT TENSE.

*Nin gegíkingeian*, ego exhortans,  
*kin gegíkingeian*, tu exhortans,  
*win gegíkinged*, ille (illa) exhortans,  
*ninawind gegíkingeiang*, } nos exhortantes,  
*kinawind gegíkingeiang*, }

### PARTICIPLES.

#### PRESENT TENSE.

*Nin ekitoian*,\* I saying, (I who say,)  
*kin ekitoian*, thou saying, etc.,  
*win ekitod*,  
*ekitong*, what they say, (ce qu'on dit,)

\* See Remark 5.



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*ninawind ekitoiàng,* } we say that,  
*kinawind ekitoiang,* }  
*kinawa ekitoieg,*  
*winawa ekitodjig,†*

## IMPERFECT TENSE.

*Nin ekitoiàmban,* I who said,  
*kin ekitoiamban,*  
*win ekitopan,*  
*ekitongiban,*  
*ninawind ekitoiàngiban,* } we who said,  
*kinawind ekitoiangoban,* }  
*kinawa ekitoiegoban,*  
*winawa ekitopanig,*

## PERFECT TENSE:

*Nin ga-ikitoiàn,* I who have said,  
*kin ga-ikitoian,*  
*win ga-ikitod,*  
*ga-ikitong,*  
*ninawind ga-ikitoiàng,* } we who have said,  
*kinawind ga-ikitoiang,* }  
*kinawa ga-ikitoieg,*  
*winawa ga-ikitodjig,*

## PLUPERFECT TENSE.

*Nin ga-ikitoiàmban,* I who had said,  
*kin ga-ikitoiamban,*  
*win ga-ikitopan,*  
*ga-ikitongiban,*  
*ninawind ga-ikitoiàngiban,* } we who had said,  
*kinawind ga-ikitoiangoban,* }  
*kinawa ga-ikitoiegoban,*  
*winawa ga-ikitopanig,*

† See Remark, p. 26.

*ninawind ekitossiawang,* } we that do not say  
*kinawind ekitossiawang,* }  
*kinawa ekitossiweg,*  
*winawa ekitossigog,*

## IMPERFECT TENSE.

*Nin ekitossiawamban,* I who did not say,  
*kin ekitossiawamban,*  
*win ekitossigoban,*  
*ekitossingiban,*  
*ninawind ekitossiawangiban,* } we who did not say,  
*kinawind ekitossiawangoban,* }  
*kinawa ekitossiwegoban,*  
*winawa ekitossigobanig,*

## PERFECT TENSE.

*Nin ga-ikitossiawàn,* I who have not said,  
*kin ga-ikitossiawan,*  
*win ga-ikitossig,*  
*ga-ikitossing,*  
*ninawind ga-ikitossiawang,* } we who have not said,  
*kinawind ga-ikitossiawang,* }  
*kinawa ga-ikitossiweg,*  
*winawa ga-ikitossigog.*

## PLUPERFECT TENSE.

*Nin ga-ikitossiawàmban,* I who had not said,  
*kin ga-ikitossiawamban,*  
*win ga-ikitossigoban,*  
*ga-ikitossingiban,*  
*ninawind ga-ikitossiawangiban,* } we who had not said,  
*kinawind ga-ikitossiawangoban,* }  
*kinawa ga-ikitossiwegoban,*  
*winawa ga-ikitossigobanig.*

## FUTURE TENSE.

*Nin ged-ikitoiàn*, I who shall say,  
*kin ged-ikitoian*,  
*win ged-ikitod*,  
*ged-ikitong*,  
*ninawind ged-ikitoiàng*, } we who shall say,  
*kinawind ged-ikitoiang*, }  
*kinawa ged-ikitoieg*,  
*winawa ged-ikitodjig*,

## SECOND FUTURE TENSE.

*Nin ge-gi-ikitoiàn*, I who shall have said,  
*kin ge-gi-ikitoian*,

Etc., as above in the FIRST FUTURE,

*Remark 1.* The conjunctions, *kishpin*, if; *missawa*, though; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say: *Kishpin gego ikitoiàn*; or only, *gego ikitoiàn*; both expressions have the same signification: If I say something.

*Remark 2.* There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

*Remark 3.* This *pluperfect* tense is sometimes preceded by the particle *gi-*, forming: *Gi-ikitoiàmban*, *gi-ikitóiamban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi-ikitoiàmban iw, ki da-windamon*; if I had said that, I would tell thee; or, *Kishpin ikitoiàmban iw, ki da-windamon*; it is all the same.



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stood, the termination *iang* or *ang* has no accent; it is pronounced very short, and almost as *ieng* or *eng*. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say, for instance: *Mi wabang tchi bósiiang*; it means that to-morrow we will all embark; the person or persons speaking, and the person or persons spoken to. But if you say: *Mi wabang tchi bosiiàng*, (with the accent on the last syllable,) it means that *only* the persons speaking will embark to-morrow, not the person or persons spoken to. So also, F. i.

*Endaiàng*, in our house or dwelling, (the person or persons spoken to, *excluded*.)

*Endáiang*, in our house or dwelling, (the person or persons spoken to, *included*.)

*Remark 7.* Likewise in the first and second persons of the *singular*, ending in *iàn* or *àn*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person *iàn* or *àn*, is pronounced long; whereas that of the second person, *ian* or *an*, is very short. Let the following examples be pronounced to you by some person that speaks the Otchipwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

*Ekitoiàn ta-ijiwebad*; it will be (or happen) as *I* say.

*Ekitoian ta-ijiwebad*; it will be (or happen) as *thou* sayest.

*Apegish enendamàn ijiwebisiàn*; I wish to behave as I please.

*Apegish enendaman ijiwebisiàn*; I wish to behave as thou pleasest.

*Apegish enendamàn ijiwebisiian*; I wish thou wouldst behave as I please.

*Apegish enendaman ijiwebisiian*; I wish thou wouldst behave as thou pleasest.

If you look on the four last sentences, they would appear,

if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.

*Remark 8.* In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is NECESSARY in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be OMITTED in the *present* tense of the *subjunctive* mood, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable *ban* to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

#### EXAMPLES.

*Kawin nin gashkitossimin tchi bisan-abiangidwa* (or, *abiangidwaban*) *ninidjanissinanig*. We cannot make our children be still.



*Kawin nin da-gashkitossin weweni tchi dibadodamamban,*  
or, *tchi dibadódamàn.* I am not able to tell it exactly.

*Mi ge-dódamamban,* or, *ge-dódaman.*—*Mi ge-onijishingi-*  
*ban,* or, *ge-onijishing.* It is thus thou shouldst do it.—  
That would be good, (fair, useful.)

*Kawin nind inendansimin tchi ijaiàngiban nongom,* or,  
*tchi ijaiàng.* We are not willing (or, we don't intend) to  
go now, (or, to-day.)

*Nin da-gi-ina.* *Mi sa iw ge-gi-inagiban,* or, *ge-gi-inag.*  
I would have told him. That is what I would have told  
him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted between this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vowel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kinawind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

#### EXAMPLES.

*Kawin nongom o da-gashkitossin tchi ijad,* or, *tchi ijapan.*  
He would not be able to go to-day.

*Kawin gi-inendansi tchi gi-ganojid,* or, *tchi gi-ganojipan.*  
He was not willing to speak to me.

*Kawin gi-inendansiwag tchi gi-ganojiwad,* or, *tchi gi-ganojiwapan.* They were not willing to speak to me.

*Anawi o da-gi-gashkitonawa tchi gi-ojimowad,* or, *tchi gi-ojimowapan.* They could have fled away.



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*Ga-gijitod, o gi-bidon oma*; when (as soon as) he had made it, he brought it here.

Please remember well this *Note*; it is to be applied to almost all our Conjugations.

· EXAMPLES ON THE I. CONJUGATION.\*

INDICATIVE MOOD.

PRESENT TENSE.—*Kid ákòs ña?*—*Kawin nind ákosissi*; *ninidjanissag ákosiwag, ningá gaie ákosi*. Art thou sick? I am not sick; my children are sick, and my mother is sick.

*Nin manissé nongom*; *ki manissém na gaie kinawa?* I am chopping wood to-day; are you chopping too?

*Kawin ninawind nin manisséssimin, nind assabíkemin*; we do not chop, we are netting, (making nets.)

IMPERFECT TENSE.—*Nin nitá-nagamonaban waiéshkat, nongom dash kawin gwetch nin nagamossi*; I used to sing often formerly, (in the beginning,) but now I don't sing much.

*Ka na ki gi-ikitossimwaban pitchinago tchi bi-ijaieg nongom?* Did you not say yesterday that you would come here to-day?

*Méwija ákosiban*; he fell sick a long time ago.

PERFECT TENSE.—*Iaigwa gi-mijagawag kid inawemaganinang*: our relations are already arrived, (in a canoe, boat, etc.)

*Weweni na ki gi-kitigem sigwanong?* *Aningwana*. Have you farmed well last spring? Yes, certainly.

*Kawin gi-nibássi tibikong, gi-ákoshkade*; she did not sleep (has not slept) last night, she had colics, (has had.)

---

\**Note.* The *English* part of these *Examples* could be expressed somewhat better; and would be so, if given by itself. But I tried to accommodate it to the Otchipwe sentences, as much as the English language would admit.

**PLUPERFECT TENSE.**—*Kitchi níbiwa anishinabeg gi-aiabánig oma aking, bwa bi-nigid Jesus*; great many peöple had been on earth, before Jesus was born.

*Bwa onishkaieg jéba, nin gi-ijánaḅan ninsigoss endawad*; before you got up this morning, I had been at my aunt's.

*Nijing jaigwa ki gi-gigitomwaban, api win pesigwid wigigitod*; you had already spoken twice when he rose to speak.

**FUTURE TENSE.**—*Wabang kabe-gijig ki ga-bimossemin*; to-morrow he will walk all day.

*Kaginig gijigong ki ga-mino-aiam, kishpin babamitaweg Debendjiged*; you will eternally be well in heaven, if you are obedient to the Lord.

*Nin gad-ijitchige ga-ijiian*; I will do what thou hast told me.

**SECOND FUTURE TENSE.**—*Nin ga-gi-madja, api ge-dagwíshinan oma*; I will have been departed before thou arrivest here.

*Ki ga-gi-ishkwátam na tchi bwa anamiégijigak?* Will you have done the work before Sunday?

(This tense is very seldom used.)

#### SUBJUNCTIVE MOOD.

**PRESENT TENSE.**—*Kishpin pákatch ikitoian, wenijishing gego tchi ijitchigeian, ijitchigen*; if thou once sayest that thou wilt do something good and right, do it.

*Apegish enamiangin iji bimadisiieg, kaginig gijigong tchi jawendagosiieg*; I wish you would live like Christians, to be eternally happy in heaven.

*Kawin iw onijishinsinon tchi ikitong*: *Kawin nin dagashkitossin tchi anokitawag Debendjiged*; it is not right to say: I cannot serve the Lord.

*Kishpin anamiaieg, anokiieg gaie, ki ga-jawendagosim; anokissiweg dash, eshkam ki ga-kitimagisim*; if you pray and work, you will be happy; if you do not work you will get poorer and poorer.

**PERFECT TENSE.**—*Gwaiak gi-ikitowad tchi bi-ijawad, mi wendji-akowabamagwa*; I am looking out for them, because they have expressly said they would come.

*Ki gi-matchi-ijiwebis gi-bimosseian gi-anamiegijigak*; thou hast done evil because thou hast travelled on Sunday.

*Gi-anokissiweg, gi-kitigéssiweg sigwanong, mi nongom wendji-bakadeieg*; because you have not worked, not cultivated the ground last spring, therefore you are starving now.

**PLUPERFECT TENSE.**—*Kin gi-gigitoiamban, Debenimiian, mi wendji-debwetamàn*; because thou hadst spoken Lord, therefore I believe.

*Nibossigoban Jesus, kawin awiia gijigong da-ijassi*; had not Jesus suffered death, no person could go to heaven.

*Pagidawassiwàngiban tagwagong, nin da-gi-bakademin nongom bibong*; had we not made the fall fishery, (had we not set nets last fall,) we would have starved this winter.

**FUTURE TENSE.**—*Api ged-ishkwa-bimadisiàn aking, mi api ged-apitchi-jawendagosiiàn*; when I shall end my life on earth, then I shall be perfectly happy.

*Kakina mindjimendan minik ged-ikitod mekatewikwa naie anamiewigamigong*; keep all in memory whatever the priest shall say at church, (in the church.)

*Nin kikendan ged-ikitoiàn ged-ikitossiawàn gaie*; I know what I will say and what I will not say.

**SECOND FUTURE TENSE.**—*Ge-gí-iji-bimádisid enamiaad aking, mi ged-iji-dódawind dibakonigé-gijigadinig*; as the Christian shall have lived on earth, even so he shall be treated on the day of judgment.

*Ge-gi-iji-inakonigewad naganisidjig, mi ged-ijitchigeieg*; as the chiefs (or superiors) shall constitute, so you should act.



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*Ambé pasigwída, mádjada, awí-anokida mámawi*; let us rise and go and work together.

*Kego matchi ikitossida, kego matchi ijiwebisissida, ki nondagonan sa, ki wabamigonan gaie Debendjiged*; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

*Bisán aiág, weweni namadabiog*; be still, be sitted quietly.  
*Ikógag oma, kwiwisénsidog; madjag, giweiog*; be gone boys; go away, go home.

*Kego wika waiéjingekegon, énamiaieg, kego gaie nibiwa masináigekegon*; do never cheat, Christians, and do not take much on credit.

*Ta-ashamáwag kakina igiw anishinabeg; kego ta-giwes-siwag tchi bwa wissiniwad*; let these Indians have something to eat; let them not go home before they eat.

## PARTICIPLES.

PRESENT TENSE.—*Gagitod nin pisindawa*; I listen to the person that speaks, (to the speaking person.)

*Babámitaw gegíkwedjig*; o<sub>b</sub>e the preaching (persons.)

*Netá-bimossedjig nind anónag<sup>y</sup>*; I hire well walking persons.

*Kin enokiian enamiégijigakin, ki gad-ánimis ningóting*; thou who workest on Sundays, thou wilt suffer once.

*Kinawa enamiassiweg ki kitimagisim*; you who are not Christians, are miserable.

*Waiábissigog nin kitimágenimag*; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—*Mj igiw anishinabeg enamiapanig*; here are the Indians that were Christians.

*Kin enokissiwamban pitchinago api ba-ijaiàn oma, non-gom érigok anokin*; thou who didst not work yesterday when I came here, work to-day with all thy force.

*Nin mikwénima ékitopan iw*; I remember the person who said so.

**PERFECT TENSE.**—*Mi aw oshkinawe ga-minikwéd, ga-atá-ged gaie*; this is the young man that drank and played. *Awenenag ga-bidadjimodjig iw?* who are those that have brought that news?

*Ki jawendagosim kinawa wika ga-akosissiweg*; you are happy who never have been sick.

*Mi sa igiw ga-mashkossikessigog*; these are the persons who did not make hay.

**PLUPERFECT TENSE.**—*Kinawa mo jag ga-nimiiegoban, kego minawa nimikegon*; you who always had been dancing before, don't dance any more.

*Nin minwendam gi-madjawad ga-nita-gimodipanig*; I am glad those are gone away who always had been stealing.

*Gi-madja gaie win wika ga-debwessigoban*; and he who never had told the truth, is likewise gone.

*Mikwenimishin nin ga-ikitoiàmban iw*; remember me who had told it.

**FUTURE TENSE.**—*Mi aw gwaiák ge-dibadjimod*; this is the one that will tell exactly.

*Mi na igiw ge-gopídjig?* Are these the persons that will go into the inland?

*Kawin aking aiassiwag igiw wika ge-nibossigog*; those that never shall die, are not on earth.

*Awenen aw wika ge-pindigessig ogimawiwining gijigong?* Who shall never enter into the kingdom of heaven?

**SECOND FUTURE TENSE.**—*Ge-gi-mino-ijiwebisid aking, ta-jawendagosi ajida-bimadisiwining*; he who shall have behaved well on earth, will be happy in the other life.

*Aw ge-gi-ishpenindisossig aking, ta-apitchi-apitendagosi gijigong*; he who shall not have exalted himself on earth, shall be glorious in heaven.



## THE CHANGE.

---

It is time now to speak of that famous *Change of the first vowel in verbs*, which will occupy us in all our Conjugations, and which embarrasses much the beginning learner of this language. I have already mentioned it in the preceding chapter, page 82. But here I will give you a full explanation of it. We will call this grammatical operation with one word, the *Change*.

Dear reader, I know you will not be able to understand well this instruction on the *Change*, at first, before the study of this whole chapter. But I must give this instruction here; this is its due place. When you return to it, after the perusal of this Grammar, a second and a third time, you will understand it better.

In many instances the *first vowel* in verbs is changed into another, or in two or three others. The following table will show you, *how* this change is effected.



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REMARK 1. Some verbs beginning with a *d*, make the *Change* by prefixing the syllable *en*; as:

*Nin dá*, I dwell, I stop; *endaiàn*, where I stop or dwell; *endad*, where he stops, or who stops, dwells, etc.

*Nin danís*, I am in a certain place; *endanisid oma*, he who is or lives here; *mi ima endanisiidn*, I am there, etc.

*Nin danakí*, I reside, or am native of a certain place; *Moningwanekaning endanakidjig*, the natives or the permanent inhabitants of Lapointe.

*Nin dódam*, I do; *mi endodamdn*, I do so; *mi endódaman*, thou dost so; *mi endodang*, he does so.

*Nin dapiné*, I die in a certain place; *nibikang endapinedjig*, those that die in the water; *nopiming endapined*, he that dies in the woods.

*Nin danakámigis*, I play somewhere; *abinodjüiag endanakamigisidjig*, playing children; *endanakámigisiidnin*, where I am playing.

*Nin danákis*, I burn somewhere; *anamakamig endanakisodjig*, those that burn in hell-fire.

*Nin dan*, I have property; *endanidjig kawin bakadessiwag*, those that are rich don't starve; *kinawa endaniieg*, you who are rich.

*Nin danwéwidam*, I talk; *mojag endanwewidangig*, those that talk always; *endanwewidaman*, thou who talkest.

*Nin dajíkan*, I am occupied in making something, or occupied with something; *wegonen endajikaman?* What art thou making?

Kind reader, I can give you no rule at all, by which you could know the verbs beginning with a *d*, that make the *Change* in the above manner. There are many, beginning likewise with a *d*, that make the *Change* regularly, according to the above table; as:

*Nin dagwishin*, I arrive; *dégwishing*, he that arrives; *dassing dégwishindnin oma ki wabamin*, every time I arrive here I see thee.

*Nin dibádjim*, I tell; *débádjimodjig*, those that tell; *kawin nin debwetawassi aw anotch gego débádjimod*; I don't believe him who tells so many different things.

*Nin dibakoniwe*, I judge; *débakoniwed*, a judge; *dassing debakoniwéian, inmikwenim Debendjiged*, as often as thou judgest, remember the Lord.

*Nin dajingé*, I calumniate; *déjingedjig*, those that calumniate, calumniators; *déjingeian*, thou who calumniatest.

*Nin dibénima*, I am his, (her, its,) master, or proprietor; *débénimad iniw oshkinawen*, the master of this young man. *Débénimāg*, whose master I am.

*Nin dibaaki*, I am surveying lands; *débaakidjig*, surveyors; *débaakiidnin nopiming nin babamosse*, when I am surveying, I walk through the woods; *débaakiieg*, ye surveyors.

*Nin dibaige*, I measure, I pay; *gwaiak débaigedjig*, those whose measure is just; *débaigeidnin*, when I am measuring, or paying.

*Nin débweiendam*, I believe; *daiébweiendang*, who believes, a believer; *ki jawendagos, daiebweiendaman*, thou art happy, believer; *daiebweiendangin*, when he believes.

*Nin débissin*, I ate enough; *daiébissinid*, a person that has eaten enough; *daiébissinianin migwetch inenim Debendjiged*, when thou hast eaten sufficiently, thank the Lord.

*Nin débwe*, I tell the truth; *kaginig daiébwed*, who always speaks the truth; *daiébwessig jingendagosi*, who does not tell the truth is hated; *daiébweiangon*, when we are telling the truth.

As there is no rule which could point out the verbs beginning with a *d*, that belong to the first class, or to this second class, you will have to learn them by usage, and by the Dictionary.

*Remark 2.* In the *perfect, pluperfect and future* tenses the *Change* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are: *gi-*, *ga-*, *gad-*. *Gi-*, is changed into *ga-*; *ga-* into *ge-*; *gad-* into *ged-*. F. i.

*Gi-gígito*, he has spoken; *mi aw ga-gigitod*, this is the one that has spoken.

*Gi-sígaandaso*, he has been baptized; *ga-sigaandasodjig*, those that have been baptized.

*Nin ga-dódam*, I will do; *wegonen ge-dodamán?* what shall I do?

*Ki ga-nóndam*, thou wilt hear; *ki kikendan na ge-nondaman?* dost thou know what thou shalt hear?

*Nin gal-anikanctaage*, I will interpret; *awenen ged-anikanótawad?* whom wilt thou interpret?

*Nin gad-ija*, I will go; *anindi ged-ijaian?* where wilt thou go?

*Remark 3.* There are two other particles or signs, *bi-*, and *wi-*, which use to precede verbs; and the *Change* is made in these signs; *bi-*, which indicates approaching or coming, is changed into *ba-*; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

*Nin bi-ija*, I come here; *ba-ijaianin*, when I come here; *dassing ba-ijaiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijadjig*, those that come here.

*Nin bi-gagwédjima*, I come here to ask him a question; *ba-gagwédjimag*, he to whom I come to ask him a question; *ba-gagwédjimikig*, those who come to ask thee a question.

*Nin wi-madja*, I intend to go away; *mi igiw wa-madjadjig*, those are the persons that want to depart; *wa-madjabanig*, those that intended to go; *awenen wa-madjad?* who wants to go?

*Nin wi-kikendan*, I want or wish to know; *wa-kikendang gagwedwe*, he who wants to know, asks; *wa-kikendamanin gego*, when I wish to know something.

*Remark 4.* When *two* of these signs precede the verb, the *Change* is made in the first one. F. i.

*Nin gi-bi-bimishká*, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe:



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**Remark 6.** In regard to the *orthography* of the above-mentioned signs, viz :

<i>gi-; ga-</i> ,	-	-	-	denoting the perfect or pluperfect tenses,
<i>ga-, gad-; ta-; ge-, ged-</i> ;				denoting the future tense,
<i>bi-; ba-</i> ;	-	-	-	„ coming, approaching,
<i>wi-; wa-</i> ;	-	-	-	„ intention, will,
<i>da-</i> ,	-	-	-	„ condition.
	etc.	etc.		

In regard, I say, to the *orthography* of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *Change* as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb ; as : have, shall, will, should, would, etc. ; but we don't join them, in writing, to their verbs with hyphens.—Yes, that is true ; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves ; whereas our Otchipwe signs are not words by themselves, are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the verb ; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples ;

In English you say : “ I will go ;” and if asked : Will you go ? your answer is : “ Yes, I will.” Here you use only the sign *will*.

In Otchipwe you say : “ *Nin gad-ija* ;” and if asked : *Ki gad-ija na* ? your answer cannot be, “ *E, nin gad*.”

You cannot use only the sign, *gad*; you must put the verb with it and say: “*E, nin gad-ija.*”

In English again you say: “I have written five letters yesterday.” And then affirming you will say: “Certainly, I have.”

In Otchipwe you say: “*Nanan masinaiganan nin gi-ojibianan pitchinago.*” And then affirming you cannot say: “*Geget nin gi.*” As soon as you pronounce *gi*, you must also express the verb, and say: *Nin gi-ojibianan.*

You see by these illustrations, that these Otchipwe signs are inseparably connected with their respective verbs: and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verb, must come under the same rule. F. i. *Nin bimadis*, I live; *nin ga-bimadis*; *nin gamino-bimadis*; *nin ga-kitchi-mino-bimadis*; *nin gad-apitchi-kitchi-mino-bimadis*.—All these words between the sign and the verb, are in the immediate connection with the verb like *one word* with it; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

*Nin gi-apitchi-kitchi-mino-bimadis*;  
*ki gi-apitchi-kitchi-mino-bimadis*;  
*gi-apitchi-kitchi-mino-bimadisi*;  
 etc.

*Ta-apitchi-kitchi-mino-bimadisi*;  
*ta-apitchi-kitchi-mino-bimadisiwag*;  
 etc. . . .

*Kin ga-apitchi-kitchi-mino-bimadisiian*;  
*ga-apitchi-kitchi-mino-bimadisiid.*

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb,



will not be attached to it by hyphens; there is no grammatical reason for it; as: *Nin mino bimadis; nin kitchi mino bimadis; nind apitchi kitchi mino bimadis.*

We have now seen *how* the *Change* is effected; let us here consider, *when* it is used.

**RULE 1.** It is used in all the *participles* of all the tenses, as you will see in all these Conjugations. F. i. *Ekitod*, who says; *ga-inendang*, who thought; *nin ge-dagwishinàn*, I who shall arrive; *nin waiábamag*, I who see him, etc.

**RULE 2.** It is employed in sentences which express *periodical* actions, events, or states of being. These sentences or expressions contain in English the words: *each, every one, every time, when, whenever, as often as . . .* F. i.

*Anamiegijigad*, it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin*, every Sunday, (as often as it is Sunday.) *Enamiegijigakin*, on Sundays.

*Nin ganóna*, I speak to him; *gégonagin nin nakwetag*, when I speak to him, he answers me; *genonindwanin*, when they are spoken to.

*Nind ab*, I am; *ebiiandin oma, bi-nasikawishikan*, when I am here, come to me; *dassing ébidjin wedi, mirikwe*, every time he is there, he drinks.

**RULE 3.** The *Change* is likewise employed in sentences which express actions or events as *just past*, and contain in English the words, *when, as soon as, etc.* F. i.

*Ga-madjad koss, gi-ikitowag iw*; when thy father had gone away, (or, after he went away,) they said that.

*Ga-ishkwa-nagamowad anamie-nagamon, gi-madjawag*; when they had sung a hymn, they went . . .

*Ga-sagaang nishime, pabige nin gi-mikan masinaigan*; as soon as my brother had gone out, I found the book.

*Panima ga-ishkwataieg kinawa, gi-madjita*; when you had done, he began.



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*Kakina minik eji-gagikimigoian, eji-wabandaman gaie ki masinaigan, kakina weweni ganawendan;* whatever thou art taught in sermons, and all that thou readest in thy book, keep all well.

*Wegotogwen ge-dodamogwen, ged-ikitogwen gaie;* whatsoever he shall do and say.

*Wegotogwen ge-nandotamawegwen Weossimind nind ijini-kasowining, ki ga-minigowa;* whatsoever ye shall ask the Father in my name, he will give it to you.

**RULE 7.** The *Change* is employed in some tenses of the *subjunctive* mood in the *Dubitative Conjugations*; as you will see there. F. i. *Ekitowānen*, if I say perhaps. *Ekitogwen*, if he perhaps says. . .

*Kishpin gwaiak ga-anamiassiwdnen*, if I have perhaps not well prayed.

**RULE 8.** Ordinarily, (not always,) the *Change* is employed after *mi*. F. i.

*Mi enendamdn, mi. ekitoīdn*; so I think, so I say.

*Mi ejiwebak oma aking*, so it is here on earth.

*Mi sa ga-ikitod, mi dash ga-iji-madjad*; so he said, and went away.

*Mi na eji-kikinoamagoian?* art thou taught so?

*Mi gi-ishkwatang, madjada*; all is over, let us go.

*Mi gi-débissiniīdn; migwetch gi-ashamiian*; I have eaten enough; I thank thee that thou gavest me to eat.

*Mi na madjaian?* art thou going?

(In the three last examples there is no *Change* after *mi*.)

**RULE 9.** The *Change* is always employed in sentences which contain in English a *relative pronoun*. (Examples you will find on page 83.)

This **RULE 9**, is to be considered as coincident with **RULE 1**, because *relative pronouns* in English sentences are always expressed in Otchipwe by *participles*.

Let us now consider the verb of our paradigm of the **I. Conjugation**, in the cases of the *Change*.

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus :

## AFFIRMATIVE FORM.

### PRESENT TENSE.

*Ekitoiànin*, when I say, or, whenever I say,  
*ekit'ianin*,  
*ekitodjin*,  
*ekitongin*, (quand on dit,)  
*ekitoiàngon*, } when we say,  
*ekit'iangon*, }  
*ekitoiegon*,  
*ekitowadjin*,

## NEGATIVE FORM.

### PRESENT TENSE.

*Ekitossiwanin*, when I dont say,  
*ekitossiwanin*,  
*ekitossigon*,  
*ekitossingin*, (grand on ne dit pas,)  
*ekitossiàngon*, } when we don't say,  
*ekit'ossiawangon*, }  
*ekitossiwegon*,  
*ekitossigwanin*,

*Remark.* In the sentences expressing *periodical* actions, events or states, not only the *Change* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2., page 136. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or under-

stood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable *in*, as you see above. (See an analogy of it in *Remark*, p. 26.)

Please remember well this *Remark*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *Change* is made in the signs, or prefixes, *gi-*, and *ga-*, or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

*Ga-ikitoiànin*, when (or whenever) I have said;  
*ga-ikitodjin*, when he has said;  
*ga-ikitoiegon*, etc. . .  
*ged-ikitoiànin*, whenever I shall say,  
*ged-ikitoianin*,  
*ged-ikitowadjin*, etc. . .

*Ga-ikitossiwanin*, when I have not said;  
*ga-ikitossigon*, when he has not said;  
*ga-ikitossiwegon*, etc. . .  
*ged-ikitossiwanin*, whenever I shall not say,  
*ged-ikitóssiwanin*,  
*ged-ikitossigwanin*, etc. . .

In the other cases of the above Rules, p. 137, and 138, the *Change* is made in the same way as here stated; only the end-syllables, *in*, *jin*, *nin*, *on*, are taken off; as: *Ekitoian*; *ekitossiwan*. *Ga-ikitoian*; *ga-ikitossiwan*; *ged-ikitoian*; *ged-ikitossiwan*. Examine the examples of the said Rules.

*Remark 1.* Respecting the conjunction *iji*, (in the *Change*, *eji-*), which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately; and the *Change* in the verbs preceded by *iji*, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of of the *Change*, not otherwise; according to the rules stated above. The signification of this conjunction is: as, as-so, as-as. . . F. i.



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I. DUBITATIVE CONJUGATION,  
AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Nind* *ikitomidog*, perhaps I say ;  
*kid* *ikitomidog*, perhaps thou sayest ;  
*ikitowidog*,\*  
*ikitomidog*, (on dit peut-être,)  
*nind* *ikitominadog*,  
*kid* *ikitomwadog*,  
*ikitowidogenag*,\*

Form after this tense, the *perfect* and the *future* venk

PLUPERFECT TENSE.

*Gonima* *gi-ikitowambán*, † I had perhaps said,  
 “ *gi-ikitowamban*,  
 “ *gi-ikitogoban*,  
 “ *gi-ikitowângiban*, † }  
 “ *gi-ikitowangoban*, }  
 “ *gi-ikitowegoban*,  
 “ *gi-ikitogwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ékitowànen*, if I say perhaps,  
*ekitowanen*,  
*ekitogwen*,  
*ekitowàngen*, }  
*ekitówangen*, }

---

\*These two persons are often expressed by adding only *dog*, or, *dogenag*, to the mutative vowel ; as, *abidog*, *abidogenag* ; *ijadog*, *ijadogenag* ; *wissinidog*, *wissinidogenag*, etc.

† To form the *imperfect* tense, (which is not much used,) you have,

## I. DUBITATIVE CONJUGATION.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Kawin nind ikitossimidog*, perhaps I don't say,  
 “ *kid ikitossimidog*,  
 “ *ikitossiwidog*,  
   *ikitossimidog*,  
*nind ikitossiminadog*,  
*kid ikitossimwadog*,  
   *ikitossiwidogenag*,

ses; as: *Nin gi-ikitomidog*, . . . *Nin gad-ikitomidog* . . .

## PLUPERFECT TENSE.

*Kawin gi-ikitossiwbán*, I had perhaps not said,  
 “ *gi-ikitossiwbán*,  
 “ *gi-ikitossigobán*,  
 “ *gi-ikitossiwbàngibán*, }  
 “ *gi-ikitossiwbàngobán*, }  
 “ *gi-ikitossiwegobán*,  
 “ *gi-ikitossigwbán*,

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Ekitossiwbán*, whether I say not,  
*ekitossiwbán*,  
*ekitossigwbán*,  
*ekitossiwbàngén*, }  
*ekitossiwbàngén*, }

only to take off the prefix *gi-*; as: *Ikitowàmbán*, *ikitogobán*, *ikitogwbán*.  
 And so also in some other Conjugations

‡ See *Remark 3*, page 45.



*ekitowegwen,*  
*ekitowagwen,*

After this tense form the *perfect* and the *future* tenses :

PLUPERFECT TENSE.

*Ikitowàmbánen,* if I had perhaps said,  
*ikitówambanen,*  
*ikitogobanen,*  
*ikitowangibánen,* (*ninawind,*) }  
*ikitówangobanen,* (*kinawind,*) }  
*ekitowegobanen,*  
*ekitowagobanen,*

PARTICIPLES.

PRESENT TENSE.

*-Nin ekitowànen,* I who perhaps say,  
*kin ekitówanen,*  
*win ekitogwen,*  
*ninawind ekitowàngen,* } we who perhaps say,  
*kinawind ekitówangen,* }  
*kinawa ekitowegwen,*  
*winawa ekitogwenag,*

After this tense, the *perfect* and the *future* tenses are formed.

PLUPERFECT TENSE.\*

*-Nin ga-ikitowâmbanen,* I who had said perhaps.  
*kin ga-ikitówambanen,* thou who per. hadst said,  
*win ga-ikitogobanen,*  
*ninawind ga-ikitowàngibanen,* } we who had p. said,  
*kinawind ga-ikitówangobanen,* }  
*kinawa ga-ikitowegobanen,*  
*winawa ga-ikitogobanenag,*

\* See second Note, page 126. (*Nin ekitowàmbanen; kin ekitowambanen,*)



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## EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

## INDICATIVE MOOD.

PRESENT TENSE. *Nin matchi ikitomidog naningim, kawiu dash kakina nin mikwendansin nongom.* I suppose I speak often ill, but I don't remember now all.

*Nin da-gi-ija endawad, kawin dash ganabatch abissidogenag.* I would have gone to their house (dwelling), but I think they are not in.

*Ki giwanimomidog, kawin ki debwessimidog.* Thou tellest a lie, I think, thou dost perhaps not tell the truth.

*Ki bakademwadog, ginwenj gi-bimosseieg.* You must be hungry, because you have walked long.

PERFECT TENSE. *Gi-ani-madjadog, gi-giwedog, kawin sa ningotchi nin wabamassi.* He is probably gone away he is gone home, I suppose, I don't see him anywhere.

*Jébaoma gi-bimossedogenag, ikitom; kawin nin gi-wabam-assig.* It is said that this morning they passed by here; I did not see them.

*Kawin nimishome ganabatch mashi gi-bosissidog.* My uncle has perhaps not yet started, (in a canoe, etc.)

PLUPERFECT TENSE. *Ki mishomissinabanig waieshkat Moniang gi-danakigwaban, bwa bi-gosiwad oma.* Our grand-fathers (forefathers) had formerly lived in Canada, before they moved to this place.

*Gi-nodjimogoban bwa dagwishininid od inawemaganan.* He had recovered (they say) before his relations arrived.

## SUBJUNCTIVE MOOD.

PRESENT TENSE. *Endogwen keiabi matchi gijwéwanen. Ki gi-boniton na matchi gijwewin?* I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking?

*Namándj ba-ondji-ijassigwen; gonima akosi, (or akosidog.)* I don't know why he does not come; he is perhaps sick.

*Kawin nin kikenimassig wendji-nishkadisiwagwen.* I don't know why they may be angry.

*Namándj wendji-anokissiwagwen.* I don't know why they don't work.

PERFECT TENSE. *Endogwen ga-ijitchigegwen ga-iji-aian-gwamimagiban.* I doubt whether he has performed (or not,) what I had recommended him.

*Nissaie tibikong kawin o gi-áteansin wassakwanéndjigan; mi sa kabé-tibik ga-ojibiigegwen.* My brother has not put out the candle last night; I suppose he has been writing all night.

*Endogwen ga-minikwessiwegwen ishkotewabo, tashkigibodjiganing gi-ijaieg.* I am not certain whether indeed you have not drunk any ardent liquor, when you went to the saw-mill.

PULUPERFECT TENSE. *Kishpin ikitowagobanen iw, da-gi-dibadjimowag gi-gagwedjimindwa.* If they (perhaps) had said that, they would have told it when they were asked.

*Ojibiigegobanen, kawin da-gi-agonwetansi.* Had he (I suppose) written, he would not have denied it.

*Nissaie nibogobanen, gwaiak nin da-gi-kikendan pitchinago.* If my brother were dead, (I suppose,) I would surely have known it yesterday.

**FUTURE TENSE.** *Kakina naganisidjig ininiwag gi-mawandjiidiwag ; namandjged-inakonigewagwen.* All the principal men have assembled ; I don't know what laws (regulations) they will make.

*Ged-ikitówanen mi ge-dodamàn ; minik dash ge-ginaamágewanen, kawin nin wi-ijitchigessi.* Whatever thou shalt say (command), I will do it ; but whatever thou shalt forbid, I will not do it.

*Awegwen ged-ijitchigegwen eji-minwendang Debenimintang, ta-jawendagosi.* Whosoever shall do what pleases the Lord, shall be happy.

*Ged-ako-bimádisiwangen ki gad-anamiamin.—Kawin ki kikendañsimin api ge-nibówangen.* As long as we live we will be Christians.—We don't know when we shall die.

## PARTICIPLES.

**PRESENT TENSE.** *Kin netá-dajingewanen ki gad-animis dibakonige-gijigak, kishpin geget. ijiwebisiian.* Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

*Igiw nij oshkinigikweg wika gawanimossigwenag, geget jawendagosiwag.* These two young women, who never tell a lie, (as it is said,) are indeed happy.

*Aw oshkinawe wika menikwessigwen ishkotewabo, mino dodaso.* This young man, who never drinks any ardent liquor, (as they say,) does good to himself.

**PERFECT TENSE.** *Awegwen ga-bi-dibadjimogwen matchi dajindiwin.—Kego debwetangegon.* I don't know who has told here the calumny. Do not believe it.

*Kawin nin gi-wabamassig igiw ga-bosigwenag pitchinago.* I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)



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## AFFIRMATIVE FORM.

### INDICATIVE MOOD.

---

#### PRESENT, PERFECT, AND FUTURE TENSES.

*Ossan ikitowan*, his father says.

*Onigiigon ikitowan*, his parents say.

*Ogin gi-nibowan*, his mother is dead.

*Nij oshimeian gi-nibowan*, two of his younger brothers (sisters) are dead.

*Ogwissan ta-madjawan*, his son will go away.

*Nisswi ogwissan ta-madjawan*, three of his sons will go away.

#### IMPERFECT AND PLUPERFECT TENSES.

*Ossan ikitobanin*, his father said.

*Onigiigon ikitobanin*, his parents said.

*Osan gi-ikitobanin*, his father had said.

*Onigiigon gi-ikitobanin*, his parents had said.

## SUBJUNCTIVE MOOD.

#### PRESENT, PERFECT, AND FUTURE TENSES.

*Kishpin ossan ikitonid*, if his father say.

*Kishpin onigiigon ikitonid*, if his parents say.

*Kashkendam nitáwiss gi-nibonid ossan*, my cousin is afflicted because his father is dead.

*Kashkendamog niningwanissag gi-nibonid ossiwan*, my nephews are afflicted because their father is dead.

*Kashkendamog nishimissag gi-nibonid onigiigowan*, my nieces are afflicted because their parents are dead.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT, PERFECT AND FUTURE TENSES.

- Kawin ossan ikitossiwan*, his father does not say.  
 „ *onigiigon ikitossiwan*, his parents don't say.  
 „ *ogiu gi-nibossiwan*, his mother is not dead.  
 „ *nij oshimeian gi-nibossiwan*; two of his younger  
 brothers (sisters) are not dead.  
 „ *ogwissan ta-madjassiwan*, his son will not go away.  
 „ *nisswi ogwissan ta-madjassiwan*, three of his sons  
 will not go away.

## IMPERFECT AND PLUPERFECT TENSES.

- Kawin ossan ikitossibanin*, his father did not say.  
 „ *onigiigon ikitossibanin*, his parents did not say.  
 „ *ossan gi-ikitossibanin*, his father had not said.  
 „ *onigiigon gi-ikitossibanin*, his parents had not said.

## SUBJUNCTIVE MOOD.

## PRESENT, PERFECT, AND FUTURE TENSES.

- Kishpin ossan ikitossinig*, if his father does not say.  
 „ *onigiigon ikitossinig*, if his parents do not say.  
*Minwendam nitáwiss gi-nibossinig ossan*, my cousin is glad  
 that his father has not died.  
*Minwendamog niningwanissag gi-nibossinig ossiwan*, my  
 nephews are glad that their father has not died.  
*Minwendamog nishimissag gi-nibossinig onigiigowan*, my  
 nieces are glad because their parents have not died.



*Aniniwapi ge-madjanid ossaieian?* When will his brother start?

*Nin kikendan ged-ijitchigenid oshimeian,* I know what his brother will do.

#### PLUPERFECT TENSE.

*Ossan ningot ikitonipan, bakan da-gi-ijiwebad;* had his father said anything, it would have been otherwise.

*Ogwissan gwaiak ijiwebisinipan, kawin da-gi-animisissiwān;* had his son behaved right, he would not have been punished.

#### PARTICIPLES.

##### PRESENT TENSE.

*Debeniminang o sagian enamianidjin,* the Lord loves the Christians, (or, a Christian.)

*Aw anishinabe weweni o pisindawan gegikwenidjin,* this Indian listens attentively to the preacher, (or, preachers.)

##### IMPERFECT TENSE.

*Mekatewikwanaie o gi-ganonan anishinaben enamianipanin,* the Missionary spoke to an Indian that was a Christian, (or, to Indians that were Christians, that prayed.)

*Ossaieian iniw ekitonipanin,* it was his brother who said it.

After these two tenses you may



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## II. CONJUGATION.

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristic third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

*Note.* In the I. Conjugation, I displayed the *negative* form in *full*, (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, negative, *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation :

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin nánagatawendam</i> , I meditate ;	<i>nánagatawendam</i> ;
<i>Nind ánijitam</i> , I give up ;	<i>ánijitam</i> .
<i>Nin ségendam</i> , I am afraid ;	<i>ségendam</i> .
<i>Nin dódam</i> , I do, I act ;	<i>dódam</i> .
<i>Nin kashkéndam</i> , I am sad ;	<i>kashkéndam</i> .
<i>Nin pisindam</i> , I listen ;	<i>pisindam</i> .
<i>Nin pagosséndam</i> , I ask, I hope ;	<i>pagosséndam</i> .
<i>Nind initam</i> , I hear something ;	<i>initam</i> .
<i>Nin wassitáwendam</i> ; I am sorrowful ;	<i>wassitáwendam</i> .
<i>Nin sâgaam</i> , I go out ;	<i>sâgaam</i> .
<i>Nin songéndam</i> , I have a firm thought ;	<i>songéndam</i> .
<i>Nind ágonwetam</i> , I disobey, I contra- dict ;	<i>ágonwetam</i> .
<i>Nin gíjendam</i> , I resolve ;	<i>gíjendam</i> .
<i>Nin jajíbitam</i> , I gainsay ;	<i>jajíbitam</i> .
<i>Nin bónendam</i> , I forget something ;	<i>bonendam</i> .
<i>Nin débwetam</i> , I believe ;	<i>débwetam</i> .
<i>Nin wissagendam</i> , I suffer ;	<i>wissagendam</i> .

## AFFIRMATIVE FORM.

## NEGATIVE FORM. •

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Nind inendam</i> , I think* (or, I will)	<i>Kawin nsi</i> ,
<i>kid inendam</i> ,	„ <i>nsi</i> ,
<i>inendam</i> ,	„ <i>nsi</i> ,
<i>inendam</i> , they think, (on pense) † one thinks,	„ <i>nsim</i> ,
<i>nind inendamin</i> ,	„ <i>nsimin</i> ,
<i>kid inendam</i> ,	„ <i>nsim</i> ,
<i>inendamog</i> ,	„ <i>nsiwag</i> ,

## IMPERFECT TENSE.

<i>Nind inendanaban</i> , I thought,	<i>Kawin nsinaban</i> ,
<i>kid inendanaban</i> ,	„ <i>nsinaban</i> ,
<i>inendamoban</i> ,	„ <i>nsiban</i> ,
<i>nind inendaminaban</i> ,	„ <i>nsiminaban</i> ,
<i>kid inendamwaban</i> ,	„ <i>nsimwaban</i> ,
<i>inendamobanig</i> ,	„ <i>nsibanig</i> .

## PERFECT TENSE.

<i>Nin gi-inendam</i> , I have thought,	<i>Kawin nsi</i> ,
<i>ki gi-inendam</i> ,	„ <i>nsi</i> ,
<i>gi-inendam</i> ,	„ <i>nsi</i> ,
<i>gi-inendam</i> , (on a pensé)	„ <i>nsim</i> ,
<i>nin gi-inendamin</i> ,	„ <i>nsimin</i> ,
<i>ki gi-inendam</i> ,	„ <i>nsim</i> ,
<i>gi-inendamog</i> ,	„ <i>nsiwag</i> .

## PLUPERFECT TENSE.

<i>Nin gi-inendanaban</i> , ‡ I had thought,	<i>Kawin nsinaban</i> ,
<i>ki gi-inendanaban</i> ,	„ <i>nsinaban</i> ,

\* See Remark 4. p. 102.

† See Remark p. 92.

‡ See Note, p. 104.

• <i>gi-inendamoban,</i>	<i>Kawin nsiban,</i>
<i>nin gi-inendaminaban,</i>	„ <i>nsiminaban,</i>
<i>ki gi-inendamwaban,</i>	„ <i>nsimwaban,</i>
<i>gi-nendamobanig,</i>	„ <i>nsibanig,</i>

## FUTURE TENSE.

<i>Nin gad-inendam, I will think,</i>	<i>Kawin nsi,</i>
<i>ki gad-inendam,</i>	„ <i>nsi,</i>
<i>ta-inendam,</i>	„ <i>nsi,</i>
<i>ta-inendàm,</i>	„ <i>nsim,</i>
<i>nind gad-inendamin,</i>	„ <i>nsimin,</i>
<i>ki gad-inendàm,</i>	„ <i>nsim,</i>
<i>ta-inendamog,</i>	„ <i>nsiwag.</i>

## SECOND FUTURE TENSE.

<i>Ninga-gi-inendam, I shall have thought,</i>	<i>Kawin nsi,</i>
<i>ki ga-gi-inendam,</i>	„ <i>nsi,</i>
<i>ta-gi-inendam,</i>	„ <i>nsi,</i>
<i>ta-gi-inendàm,</i>	„ <i>nsim,</i>
<i>nin ga-gi-inendamin,</i>	„ <i>nsimin,</i>
<i>ki ga-gi-inendam,</i>	„ <i>nsim,</i>
<i>ta-gi-inendamog,</i>	„ <i>nsiwag.</i>

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Inendamàn,* if I think,</i>	<i>nsiwàn,</i>
<i>inéndaman,</i>	<i>nsiwan,</i>
<i>inendang,</i>	<i>nsig,</i>
<i>inendaming, that they think,</i>	<i>nsing,</i>
(qu 'on pense)	
<i>inendamàng, } if we think,</i>	<i>nsiwàng,</i>
<i>inéndamang, }</i>	<i>nsiwang,</i>

\* See the *Remarks* concerning this and the following two tenses, p. 116.



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## CONDITIONAL MOOD.

## PRESENT TENSE.

<i>Nin da-inendam</i> , I would think (or, I ought to think,)	<i>Kawin nsi</i> ,
<i>ki da-inendam</i> ,	nsi,
<i>da-inendam</i> ,	„ nsi,
<i>da-inendam</i> , they would think (on penserait,)	„ nsim,
<i>nin da-inendamin</i> ,	„ nsimin,
<i>ki da-inendam</i> ,	„ nsim,
<i>da-inendamog</i> ,	„ nsiwag.

## PERFECT TENSE.

<i>Nin da-gi-inendam</i> , I would have thought, or I ought to have thought.	<i>Kawin nsi</i> ,
<i>ki da-gi-inendam</i> ,	“ nsi,
<i>da-gi-inendam</i> ,	“ nsi,
<i>da-gi-inendam</i> ,	“ nsim,
<i>nin da-gi-inendamin</i> ,	“ nsimin,
<i>ki da-gi-inendam</i> ,	“ nsim,
<i>da-gi-inendamog</i> ,	“ nsiwag,
<i>Ge-gi-inendamàn</i> , what I would have thought,	nsiwan,

Etc., as above in the *second* future tense of the *subj.* mood,

## IMPERATIVE MOOD.

<i>Inendan</i> ,	} think,	<i>Kego ngen</i> ,
<i>inendamokan</i> ,		(thou,)
<i>ta-inendam</i> , let him (her, it,)	think,	“ nsi,
<i>ta-inendam</i> , let them think, (qu'on pense,)		“ nsim,

<i>inenda</i> nda, let us think;	“	nsida,
<i>inenda</i> mog, think, (you,)	“	ngegon,
<i>ta-inenda</i> mog, let them think,	“	nsiwag.

## PARTICIPLES. \*

## PRESENT TENSE.

<i>Nin enenda</i> màn, I who think,	nsiwàn,
<i>kin enenda</i> man, thou who think- est,	nsiwan,
<i>win enenda</i> ng,	nsig,
<i>enenda</i> ming, what one thinks (ce-qu'on pense,)	nsing,
<i>ninawind enenda</i> máng, } we that	nsiwàng,
<i>kinawind enenda</i> mang, } think,	nsiwang,
<i>kinawa enenda</i> neg,	nsiweg,
<i>winawa enenda</i> ngig,	nsigog.

## IMPERFECT TENSE.

<i>Nin enenda</i> màmban, I who tho't,	nsiwàmban,
<i>kin enenda</i> mamban,	nsiwamban,
<i>win enenda</i> ngiban,	nsigoban,
<i>enenda</i> mingiban,	nsingiban,
<i>ninawind enenda</i> màngiban, } we who	nsiwàngiban,
<i>kinawind enenda</i> mangoban, } thought	nsiwangoban,
<i>kinawa enenda</i> megoban,	nsiwegoban,
<i>winawa enenda</i> ngibanig.	nsigobanig,

## PERFECT TENSE.

<i>Nin ga-inenda</i> màn, I who have thought,	nsiwàn,
<i>kin ga-inenda</i> man,	nsiwan,
<i>win ga-inenda</i> ng,	nsig,
<i>ga-inenda</i> ming,	nsing,
<i>ninawind ga-inenda</i> màng, } we who have	nsiwàng,
<i>kinawind ga-inenda</i> mang, } thought,	nsiwang,

\* See Remark 5. p. 117.



*kinawa ga-inendameg,*  
*winawa ga-inendangig,*

*nsiweg,*  
*nsigog.*

## PLUPERFECT TENSE.

<i>Nin ga-inendamàmban,</i>	I who had	<i>nsiwàmban,</i>
	thought,	
<i>kin ga-inéndamamban,</i>		<i>nsiwamban,</i>
<i>win ga-inendangiban,</i>		<i>nsigoban,</i>
<i>ga-inendamingiban,</i>		<i>nsingiban,</i>
<i>ninawind ga-inendamàngiban,</i>	} we who	<i>nsiwàngiban,</i>
<i>kinawind ga-inendamangoban,</i>		} had th.
<i>kinawa ga-inendamegoban,</i>		<i>nsiwegoban,</i>
<i>winawa ga-inendangibanig,</i>		<i>nsigobanig,</i>

## FUTURE TENSE.

<i>Nin ged-inendamàn,</i>	I who shall	<i>nsiwàn,</i>
	think,	
<i>kin ged-inendaman,</i>		<i>nsiwan,</i>
<i>win ged-inendang,</i>		<i>nsig,</i>
<i>ged-inendaming,</i>		<i>nsing,</i>
<i>ninawind ged-inendamàng,</i>	} we who shall	<i>nsiwàng,</i>
<i>kinawind ged-inendamang,</i>		} think.
<i>kinawa ged-inendameg,</i>		<i>nsiweg,</i>
<i>winawa ged-inendangig,</i>		<i>nsigog.</i>

## SECOND FUTURE TENSE.

<i>Nin ge-gi-inendamàn,</i>	I who shall	<i>nsiwàn,</i>
	have thought,	
<i>kin ge-gi-inendaman,</i>		<i>nsiwan.</i>

Etc., as above in the *first future*, always prefixing *ge-gi-*, to the verb.

*Remark.* The letter *n* before the syllable *si*; in the negative form, is commonly not heard in pronouncing. F. i. *Kawin inendansi*, is ordinarily pronounced: *Kawin inendasi*, etc. . . . But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels; and the a-



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In the other cases of the *Change*, (see p. 137. and 138.) it is made in the same way as here stated; only the end-syllables, *in*, (*jin*,) *nin*, or *on*, are omitted; as: *Enendamàn*; *ga-inendamàn*, *ged-inendamàn*, etc. .

EXAMPLES ON THE II. CONJUGATION. \*

INDICATIVE MOOD.

PRESENT TENSE. *Pakaákwe bónam, kakina gaie bineshñiag bonamog*; the hen lays eggs, and all the birds lay eggs.

*Pabige anijitamog, kawin songendansiwag*; they give up immediately, they have no firm resolution.

*Kaginig modjigendamog gijigong ebidjig, kaginig minawanigwendamog*; those that are in heaven are always contented, they continually rejoice.

IMPERFECT TENSE. *Ki kashkéndanaban, waiéshkat oma ba-aiáian*; thou wert lonesome when thou first stayed here.

*Mino kwiwisensiwiban, kawin wika agonwetansiban*; he was a good boy, he never contradicted, (disobeyed.)

*Minwéndamobanig ninigiigog gi-wábamiwad minawa*; my parents were glad when they saw me again.

PERFECT TENSE. *Kawin nakawé ki gi-nánagatawendañsi géd-ikitoian*; thou hast not reflected before hand what thou wouldst say.

*Gi-ságaam na? Kawin gi-ságaansi, keiabi oma aiá.* Is he (she) gone out?—He (she) is not gone out, he (she) is yet here.

*Weweni nin gi-pisíndamin gi-gagíkweian*; we have listened attentively while thou preachedst.

PLUPERFECT TENSE. *Nin gi-mamakádendanaban waié-*

\* See Note, p. 122.

*shkat wabandamàn ishkoténabikwan* ; I wondered when I first saw a steamboat. \*

*Kakina gi-sagaamobanig gi-bwa-pindigeiàn* ; they were all gone out before I went in.

*Kawin na ki gi-debwetansimwaban bidadjimowin ganondameg?* Did you not believe the news you heard.

FUTURE TENSE. *Mojag nin ga-nanagatawendam tchi bwa gigitoidn* ; I will always reflect before I speak.

*Méno-ijiwebisidjig kawin ta-segendansiwag api ge-nibowad* ; those that behave well, will not be afraid at the hour of death.

*Métchi-ijiwebisidjig káginig ta-kotagéndamog anámakamig* ; those that are wicked will suffer eternally in hell.

SECOND FUTURE TENSE. *Nin ga-gi-gíjendam tchi bwa minawa wábamiian* ; I shall have taken a resolution before thou seest me again.

### SUBJUNCTIVE MOOD.

PRESENT TENSE. *Apegish mojav mino inendamdn, wika dash tchi matchi inendansiwdn* ; I wish I had always good thoughts and never bad thoughts.

*Apegish mashkawendamowad tchi anamiawad* ; *apegish wika bakan inendansigwa*. I wish they would think firmly to be Christians ; I wish they would never thing otherwise.

*Kishpin kashkendaman, kotagendaman gaie oma áking mikwéndan kagige wánakiwin gijigong* ; if thou art sad and suffering here on earth, think on the eternal repose in heaven.

*Manadad, pabige tchi nishkadendaming* ; it is bad to have immediately angry thoughts.

---

† See Note, p. 116.

*Onijishin tchi mashkawendaming, wenijishing gego tchi dodaming*; it is right to think firmly (or to have a firm will,) to do something that is fair, (or good.)

**PERFECT TENSE.** *Gi-wewibendaman, mi waiba ga-bi-ondji-giweian*; because thou hast made haste, therefore thou hast come back soon,

*Wika gi-bejigwendansigwa, mi sa ga-ondji-ánijitamowad*; they never have united in their thoughts, therefore they have given up.

*Mi gi-bónendamda ga-iji-kitchi-matchi-dodagoian*; I have now forgotten, (I have done thinking,) how ill I have been treated.

**PLUPERFECT TENSE.** *Dodansiwegoban ga-dodameg, kawin ki da-mino-aiassim nongom*; if you had not done what you did, you would not be well now.

*Gi-bi-sagaamngiban gi-bwa-pindiged, mi ga-ondji-bisán-abid*; because we were gone out before he came in, therefore he was quiet.

*Winawa gikawidansigwaban, kawin awia bakan da-gi-matchi-ikitossi*; had they not quarrelled, nobody else had said any bad words.

**FUTURE TENSE.** *Ki ga-windamon ge-dodaman*; I will tell thee what I shall do.

*Pisindan gagikwewin, mi ge-ondji-mashkawendaman tchi mino ijiwebisiian*; listen to preaching, and thou wilt firmly resolve to behave well.

*Mikwendamog ge-dibaamagoieg, mi dash iw wika ge-ondji-anijitansiweg eji-anamiaieg*; think on the reward you shall receive, and you will never give up your religion.

**SECOND FUTURE TENSE.** *Ki ga-windamon ge-gi-inendamán*; I will tell thee what I shall have thought.

*Minik ge-gi-dodameg'oma aking, mi iw ge-mikameg dibakonige-gijigak*; whatever you shall have done on earth, you will find it on the day of judgment.



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*Ta-wéwibendam aw inini*; let that man make haste.

*Minwéndanda, minawánigosida, enamiaieg, ki jawendá-gosimin!* Let us be contented, let us be joyful, Christians, we are happy!

*Kego wika mátchi inendansida, kego mishkadendansida*; let us never think evil, let us never have angry thoughts.

*Kego kashkendagegon, minwendamog; weweni nanagata-wendamog ga-ijiwebak.* Be not sad, be contented, think well on what happened.

*Kego anijitangegon, apine bejigwendamog*; do not give up, have always the same thought.

## PARTICIPLES.

**PRESENT TENSE.**—*Nin jawénimag wassagendangig*; I pity those that suffer.

*Jawendagosi enamiaid meno-inendang*; happy is the Christian that has a good will.

*Kinawa wika menwendansiweg, ki sanagisim*; you that never are contented, you are difficult to be dealt with.

*Géwanandang mémindage kitimágisi*; he that dies of hunger, is very much worth of pity.

**IMPERFECT TENSE.** *Igiw ininiwag aiágonwetangibanig, nongom weweni debwetamog*; those men that contradicted before, believe now.

*Kinawa swangendansiwegoban waieshkat, anin nongom enendameg?* You that had no firm resolution at first, what you think now?

*Mi aw oshkinawe menwéndansigoban*; this is the young man that was not willing.

**PERFECT TENSE.**—*Nond ga-sagaangig kawin o gi-nondansinawa gagikwewin*; those that went out too soon, did not hear the sermon.

*Kin ga-apitchi-kashkendaman, keiabi na ki kashkendam?* Thou that hast mourned so much, art thou yet sad?

*Awenen aw ga-gijendang tchi madjad wabang?* Who is the person that resolved to start to-morrow?

PLUPERFECT TENSE. *Ga-apitchi-debweiendangibanig oma aking, nongom apitchi mino aiawag gijigong*; those that had a perfect faith on earth, are now exceedingly happy in heaven.

*Kinawa ga-initamegoban matchi dajindiwin, ki gi-deb-wétanawa na?* You that had heard the calumny, have you believed it?

*Win ga-segendansigoban wika, nongom o gotan nibowin*; he that never feared before, is now afraid of death.

FUTURE TENSE. *Mi sa igiw ged-anijitangig waiba*; these are the persons that will soon give all up.

*Aw ge-mashkawendang tchi mino dodang, o ga-songendamiigon Debendjigenidjin*; the Lord will give strength to him who shall firmly resolve to do right.

*Ge-matchi-dodansig wika, ta-jawendagosi*; he that shall never do wrong, will be happy.

SECOND FUTURE TENSE. *Ge-gi-mino-dodangig aking, kaginig ta-dibaamawawag gijigong*; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.



## II. DUBITATIVE CONJUGATION.

## AFFIRMATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Nind inéndamidog*, I think perhaps,  
*kid inendamidog*,  
*inendamodog*, [pense peut-être,]  
*inendámidog*, one thinks perhaps, (on  
*nind inendaminadog*,  
*kid inendamwadog*,  
*inendamodogenag*,

Form after this present tense, the *perfect* and the *future*

## PLUPERFECT TENSE.\*

*Gonima gi-inendamowàmbán*, I had perhaps th. . . .  
 “ *gi-inendamówamban*,  
 “ *gi-inendamogoban*,  
 “ *gi-inendamowàngiban*, } [haps tho't,  
 “ *gi-inendamowangoban*, } that we had per-  
 “ *gi-inendamowegoban*,  
 “ *gi-inendamogwaban*,

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Enendamowànen*, if I think perhaps,  
*enéndamowanen*,  
*enendamogwen*,  
*enendamowàngen*, (*ninawind*) } if we,  
*enéndamowangen*, (*kinawind*) }  
*enendamowegwen*,  
*enendamowagwen*,

\* See second Note, page 142, (*Inendamowamban*; *inendamogoban*, .)



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Form after this tense the *perfect* and the *future* tenses ; as :

PLUPERFECT TENSE.

*Inendamòwàmbánén*, if I had thought I  
*inendamowambanen*, [suppose,  
*inendamogobanen*,  
*inendamowàngibanen*, } if we had th. . .  
*inendamowangobanen*, }  
*inendamowegobanen*,  
*inendamowagobanen*,

PARTICIPLES.

PRESENT TENSE.

*Nin enendamowànen*, I who think perhaps,  
*kin enendamowanen*, thou who. . .  
*win enendamogwen*,  
*ninawind enendamowàngen*, } we who th. p. . .  
*kinawind enéndamowangen*, }  
*kinawa enendamowegwen*,  
*winawa enendamogwenag*,

The *perfect* and *future* tenses are formed  
*damowànen*, . . . *Nin*

PLUPERFECT TENSE.\*

*Nin ga-inendamowàmbánén*, I who had p. th. . .  
*kin ga-inéndamowambanen*,  
*win ga-inendamogobanen*,  
*ninawind ga-inendamowàngibanen*, } we who had . . .  
*kinawind ga-inéndamowangobanen*, }  
*kinawa ga-inendamowegobanen*,  
*winawa ga-inendamogobanenag*,

---

\* For the *imperfect*, (seldom used,) *Nin enendamowambanen*, . . . *Kin enendamowambanen*, . . .

*Ga-inendamowànen, . . . Ged-inendamowànen, . . .*

PLUPERFECT TENSE.

*Inendansiwàmbánen*, if I had not thought I  
*inéndansiwambanen*, [suppose,  
*inendansigobanen*,  
*inendansiwângibanen*, } if we had not . . .  
*inéndansiwangobanen*, }  
*inendansiwegobanen*,  
*inendansiwagobanen*;

PARTICIPLES.

PRESENT TENSE.

*Nin enendansiwânen*, I who do per. not think,  
*kin enéndansiwänen*, thou who . . .  
*win enendansigwen*,  
*ninawind enendansiwângen*, } we who do p. not th. .  
*kinawind enéndansiwângen*, }  
*kinawa enendansiwegwen*,  
*winawa enendansigwenag*,

after this present tense; as: *Nin ga-inen-*  
*ged-inendamowànen, . . .*

PLUPERFECT TENSE.

*Nin ga-inendansiwàmbánen*, I who had p. not th. . .  
*kin ga-inéndansiwambanen*,  
*win ga-inendansigobanen*,  
*ninawind ga-inendansiwângibanen*, } we who had . . .  
*kinawind ga-inéndansiwangobanen*, }  
*kinawa ga-inendansiwegobanen*,  
*winawa ga-inendansigobanenag*.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

INDICATIVE MOOD.

**PRESENT TENSE.** *Aw aiakosid inini kitchi masitágozi ; wissagendamodog apitchi.* This sick man groans much ; he must suffer exceedingly.

*Kawin kid inendansimidog mashi, tchi wi-anwenindisoian, kawin sa mashi maianadak gego ki bonitossin.* It seems that thou dost not yet repent, because thou hast not yet abandoned any thing wicked.

*Nij nishimeiaq wassa aiawag bakan aking. Kashkendamodogenag, kitchi inendamodogenag tchi bi-giwewad.* Two younger brothers of mine are far off in a foreign country. They must be home-sick ; they probably wish very much to come back again.

**PERFECT TENSE.** *Ki gi-agonwetamwadog gi-nondameg gagikwewin, kawin ki gi-debwetansimwadog.* I think you have contradicted when you had heard the sermon, you have probably not believed.

*Kawin keiabi bi-ijassiwag biwabikokewininiwag : gi-anijitamodogenag.* The miners don't come here any more ; they have probably given up.

*Aw oshkinawe kawin bapish od odapinansin ishkotewabo ; gi-gijendamodog tchi minikwessig wika.* This young man does not accept any ardent liquor ; he has probably made a resolution to drink no more.

**PLUPERFECT TENSE.** *Nishimé John kawin kiwe waieshkat gi-minwendansigoban, kikinoamading wi-ijad ; nongom dash kitchi minwendam, kitchi dadatabi gaie kikinoamagosid masinaigan.* My brother John had not been willing at first to go to school, (as I understood ;) but now he likes it very much, and is learning very fast to read.

*Igiw nij oshkinaweg gi-kitchi-inendamogwaban nissatchiwan tchi ijawad, bwa nibonid ossiwabanin ; kawin dash nongom ganabatch ta-ijassidogenag.* I heard that these two young men had thought much of going below, before their father died ; but now they will probably not go.



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*Minwendansiwagobanen kakina endashiwad, kawin ganabatch o da-gi-widigemassin iniw ikwewan.* If they had (perhaps) not all been willing, he would not have married that woman.

**FUTURE TENSE.** *Ged-ako-mashhawendamowegwen, kawin ki ga-waiejimigossiwig metchi-ijiwebisidjig.* As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

*Nin wi-nondawa aw inini; namandj ged-inendamowanen kishpin nondawag.* I will hear that man; I don't know what my thought (will, mind,) shall be when I hear him.

*Namandj ge-dodamowagwen, kawin nin gi-gagwedjimasig.* I don't know what they will do; I have not asked them.

## PARTICIPLES.

**PRESENT TENSE.** *Aw inini wika saiegendansigwen, ta-segendam api ge-nibod.* That man who seems never to fear, will be afraid at the time of his death.

*Kin metchi-inendamowanen, mikwenim Debendjiged; o kikendanan sa win kid inendamowinan.* Thou who hast perhaps evil thoughts, remember the Lord; he knows all thy thoughts.

*Kawin nongom bi-anokissiwag igiw aianijitamogwenag.* They don't come to work to-day those that are supposed to give up.

**PERFECT TENSE.** *Mi aw inini nond ga-sagaamogwen gigigitong.* This is the man who went out, (as I heard,) before the council was over.

*Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendagosim ga-ijiwebisiwegwen nongom.* You who have

perhaps done evil, you will once be known, how you have (perhaps) behaved now.

PLUPERFECT TENSE. *Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwesigwaban.* Those who had believed in the beginning, (the first Christians,) behaved very well, (as we read.)

*Kin ga-songendansiwambaner waieshkat, awashime kin nongom ki song' debwetam, kid inawemaganag dash.* Thou who at first hadst perhaps had no strong belief, (thought,) thou believest now stronger than thy relations.

*Kinawa ga-kotagendamowegobanen bibonong nopiming, ki mino aiam nongom oma.* You who had suffered last winter in the woods, (as I understood,) you are now well here.

FUTURE TENSE. *Aw ge-kashkendansigwen, ge-nishkaden-dansigwen gaie, gego wenitodjin, nibwakawinining ta-apitenima.* He that shall not be sad, nor shall have angry thoughts, when he loses something, will be esteemed a wise man.

*Awegwenag wika ge-pisindansigwenag matchi babamad-jimowin, bisan ta-bimadisiwag aking.* Those who never shall listen to bad reports, shall live quietly (in peace) on earth.



*Some Examples in regard to*

## AFFIRMATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Minwendamowan na ossan, oma tchi bi-ijanid?* Is his father willing that he should come here?

*Apitchi kashkendamowan omisseian.* His sisters are very sad (lonesome.)

And so forth in all the tenses

## IMPERFECT AND PLUPERFECT TENSES.

*O widigemaganaan inendamobanin tchi gishpinadonid aki.*  
It was the will of his wife, (or, her husband,) to buy land.

*Onigiigon inendamobanin tchi widjemad iniw ikwewan.*  
It was the will of his parents that he should marry that woman.

*Gi-sagaamobanin witan, bwa pindigenid ogwissan.* His brother-in-law had gone out, before his son came in.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Kishpin ossan minwendaminid, ta-bi-ija oma.* If his father is willing, (consenting,) he will come here.

---

\* See page 72.



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*Apegich mashkawendaminid ogwissan, tchi mino-ijiwebisinid.*  
I wish his sons would firmly resolve to behave well.

And so on in the other tenses

#### PLUPERFECT TENSE.

*Kishpin ogin minwendaminipan, da-gi-widige aw oshkin-igikwe.* That young woman would have married, had her mother given her consent.

*Wewib sagaaminipan ossaieian, kawin da-gi-gikandissim.*  
Were his brother gone out immediately, there would have been no quarreling.

### PARTICIPLES.

#### PRESENT TENSE.

*Kawin Kije-Manito o sagiassin enamianidjin aiagonweta-minidjin.* God does not love Christians who are disobedient, (who contradict.)

*Kawin awia gwaiak enamiaad o wissokawassin metchi-dodaminidjin.* No true Christian associates with those that are doing wrong.

#### IMPERFECT TENSE.

*Paul o sagiabanin oshimeibanin, mo jag meno-inendaminipanin.* Paul loved his deceased brother who always had good intentions, (a good will.)

*John o sagiabanin o widigemaganibanin, mo jag menwendaminipanin.* John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these

*Kishpin mashkawendansinig ogwissan, kawin ginwenj ta-ta-mino-ijiwebisissiwān.* If his sons have not a firm resolution, they will not long behave well.

formed after the *present*.

#### PLUPERFECT TENSE.

*Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimisse.* My sister would not have married, had her mother not given her consent.

*Ossaieian sagaansinigoban wewib, da-gi-gikandim.* Were his brother not gone out immediately, there would have been quarreling.

### PARTICIPLES.

#### PRESENT TENSE.

*Debendjiged o nitá-jaweniman enamianidjin wika aiagon-wetansinigon.* The Lord loves Christians who never contradict, (disobey.)

*Kawin awiia gwaiak enamiad o widokawassin meno-dodansinigon.* No true Christian helps those, (keeps company with those,) who act not right.

#### IMPERFECT TENSE.

*John kawin gwetch o sagiassibanin ossaieibanin wika meno-inendansinigobanin.* John did not much love his deceased brother, who never had a good will.

*Paul kawin o sagiassibanin o widigemaganibanin, wika menwendansinigobanin.* Paul did not love his deceased wife, who never was contented.

participles after these two.

## III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

*First Person.**Third Person.*

<i>Nin dagwishin</i> , I arrive;	<i>dagwishin</i> .
<i>Nin pangishin</i> , I fell;	<i>pangishin</i> .
<i>Nind ápitchishin</i> , I fall hard;	<i>apitchishin</i> .
<i>Nind agódjin</i> , I hang; or I am on high;	<i>agódjin</i> .
<i>Nin jingishin</i> , I am lying;	<i>jingishin</i> .
<i>Nin minoshin</i> , I lie well;	<i>minoshin</i> .
<i>Nin twáshin</i> , I break through the ice;	<i>twáshin</i> .
<i>Nind ojáshishin</i> , I slide, or glide;	<i>ojáshishin</i> .
<i>Nind osámidon</i> , I speak to much;	<i>osámidon</i> .
<i>Nin danánagidon</i> , I talk;	<i>danánagidon</i> .
<i>Nin mishidon</i> , I have a long beard;	<i>mishidon</i> .

## AFFIRMATIVE FORM.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Nin dagwishin</i> , I arrive,*	<i>Kawin si</i> ,
<i>ki dagwishin</i> ,	“ <i>si</i> ,
<i>dagwishin</i> ,	“ <i>si</i> ,
<i>dagwishinim</i> , one arrives,	“ <i>sim</i> ,
they arrive, (on	
arrive,)	
<i>nin dagwishinimin</i> ,†	“ <i>simin</i> ,

\* See Remark 4. p. 102.

† See Remark 3. p. 102.



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## SECOND FUTURE TENSE.

*Nin ga-gi-dagwishin*, I shall have ar- *Kawin si*,  
 rived,  
*ki ga-gi-dagwishin*, “ *si*,  
*ta-gi-dagwishin*, *si*,  
 Etc., as above.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Dagwishinàn</i> ,* if I arrive,	<i>siwàn</i> ,
<i>dagwishinan</i> ,	<i>siwan</i> ,
<i>dagwishing</i> ,	<i>sig</i> ,
<i>dagwishining</i> ,	<i>sing</i> ,
<i>dagwishinàng</i> ,	<i>siwàng</i> ,
<i>dagwishinang</i> ,	<i>siwang</i> ,
<i>dagwishineg</i> ,	<i>siweg</i> ,
<i>dagwishinowad</i> ,	<i>sigwa</i> ,

## PERFECT TENSE.

<i>Gi-dagwishinàn</i> , because I have	<i>siwàn</i> ,
arrived, or when	
I arrived.	
<i>gi-dagwishinan</i> ,	<i>siwan</i> ,

Etc., as above in the *present* tense, prefixing *gi-*, to the verb.

## PLUPERFECT TENSE.

<i>Dagwishinàmban</i> , if I had	<i>siwàmban</i> ,
arrived,	
<i>dagwishinamban</i> ,	<i>siwamban</i> ,

\* See the *Remarks* concerning this and the following two tenses, p. 116.

<i>dagwishingiban,</i>	} if we } had ..	<i>sigoban,</i>
<i>dagwishiningiban,</i>		<i>singiban,</i>
<i>dagwishinàngiban,</i>		<i>siwàngiban,</i>
<i>dagwishinangoban,</i>		<i>siwangoban,</i>
<i>dagwishinegoban,</i>		<i>siwegoban,</i>
<i>dagwishinowapan,</i>		<i>sigwaban.</i>

## FUTURE TENSE.

*Ge-dagwishinân,* that I shall arrive, *siwân,*  
*ge-dagwishinan,* *siwan,*

Etc. , as above in the *present* tense, prefixing *ge-*

## SECOND FUTURE TENSE

*Ge-gi-dagwishinân,* that I shall have *siwân,*  
arrived,  
*ge-gi-dagwishinan,* *siwan,*

Etc. , as above in the *present* tense, prefixing *ge-g-*

## CONDITIONAL MOOD.

## PRESENT TENSE.

*Nin da-dagwishin,* I would arrive, or *si,*  
I ought to ar-  
rive. \*

*ki da-dagwishin,* *Kawin* *si,*  
*da-dagwishin,* ,, *si,*  
*da-dagwishinim,* they would ar- ,, *sim,*  
rive, (on arrive-  
rait,)

*nin da-dagwishinimin,* ,, *simin,*  
*ki da-dagwishinim,* ,, *sim,*  
*da-dagwishinog,* ,, *siwag,*

## PERFECT TENSE.

*Nin da-gi-dagwishin,* I would have ar- ,, *si,*  
rived, or I ought  
to have arr.



<i>ki da-gi-dagwishin,</i>	„	si,
<i>da-gi-dagwishin,</i>	„	si,
<i>da-gi-dagwishinim,</i>	„	sim,
<i>nin da-gi-dagwishinimin,</i>	„	simin,
<i>ki da-gi-dagwishinim,</i>	„	sim,
<i>da-gi-dagwishinog,</i>	„	siwag

*Ge-gi-dagwishinàn,* that I would siwàn,  
have arrived,

Etc. , as above in the *second future* of the *subj.* mood.

### IMPERATIVE MOOD.

<i>Dagwishinin,</i>	} arr. thou,	<i>Kego</i> gen,
<i>dagwishinokan,</i>		
<i>ta-dagwishin,</i> let him (her, it) arrive.		“ si,
<i>ta-dagwishinim,</i> let them arrive. (qu'on arrive,)		“ sim,
<i>dagwishinda,</i> let us arrive,		“ sida,
<i>dagwishinog,</i> arrive, ye,		“ gegon,
<i>ta-dagwishinog,</i> let them arrive		“ siwag,

### PARTICIPLES.

#### PRESENT TENSE.

<i>Nin degwishinàn,</i> I who arrive,	siwàn,
<i>kin degwishinan,</i> thou who arr.,	siwan,
<i>win degwishing,</i>	sig,
<i>degwishining,</i>	sing,
<i>ninawind degwishinàng,</i>	siwàng,
<i>kinawind dégwishinang,</i> } we that arr'	siwang,
<i>kinawa degwishineg,</i>	siweg,
<i>winawa degwishingig,</i>	sigog.



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*Remark.* In regard to the *conditional* mood of these Conjugations it must be observed, that only two tenses, the *present* and the *perfect*, are commonly used in it. A third one, called the *second perfect tense*, could be expressed; as; *Nin da-gi-ikitonaban; nin da-gi-inendanaban*, etc. But it is not in common use; therefore it is omitted in the paradigms. (To this tense, the 1st Number of *Remark 8*, page 119, is partly alluding.)

### EXAMPLES ON THE III. CONJUGATION.

#### INDICATIVE MOOD.

**PRESENT TENSE.** *Nin mánishin, kawin nin minoshinsi, ikito aw aiákosid.* I lie uncomfortable, I don't lie well, says that sick person.

*Ki da-gashkibás, ki kitchi mishidón goshá.* Thou oughtst to shave; thy beard is very long indeed.

**IMPERFECT TENSE.** *Keiabi jingishinobanig ba-madjaiàn.* They were yet in bed when I started to come here.

*Geget kid osámidonimwaban tibikong; apegish nawátch bisán abiieg.* You spoke too much indeed last night; I wish you would be more quiet.

**PERFECT TENSE.** *Nissing nin gi-pangishin pitchinago, mikwaming gi-bimosseiàn; nijing dash nin gi-twáshin.* I fell three times yesterday, walking on the ice; and I broke through twice.

*Nin gi-kitchi-kijikamin anawi, kawin dash gwaiak nin gi-dagwishinsimin;* we went on very fast, but still we did not arrive in due time.

**PLUPERFECT TENSE.** *Ginwenj Jesus gi-agódjinoban tchi-baiátigong, bwa nibod;* Jesus had hung long on the cross, before he died.

*Kawin mashi kakina gi-dagwishinsibanig, api maiadji-gagikweng;* all had not yet arrived, when the sermon began.

**FUTURE TENSE.** *Aw ikwe mikwaming bemossed ta-ojashishin ganabatch, ta-apitchishin dash.* That woman who walks on the ice, will probably glide and fall hard.

*Kawin minawa nin ga-osámidonsimin, manádad iw ; we will no more talk too much, it is wrong.*

**SECOND FUTURE TENSE.** *Nin ga-gi-dagwishin iwapi, mi dash wedi tchi wábandiang ; I shall have arrived by that time, and so we will see each other there.*

SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Ambe bisan bimosseiog tchi pakitéshin-siweg ; walk carefully lest you fall.*

*Widókaw aw aiakosid, tchi gwekishid ; assist that sick person, in turning on the other side.*

*Apegish bisánishiieg, kwiwisensidog ; I wish you would lie still, boys.*

**PERFECT TENSE.** *Bibonong, gi-twashinán, gega nibikang nin gi-dapiné.* Last winter, when I broke through the ice, I almost perished in the water.

*Gi-ápitchishinan, mi wendji-akosiian ; thou art sick, because thou fellest so hard.*

**PLUPERFECT TENSE.** *Osamidonsiwegoban, kawin awia da-gi-nishkadisissi ; had you not talked too much, nobody would have been mad.*

*Dagwishinàmban (or gi-dagwishinàmban) megwa oma aiad, nin da-gi-gagwedjima gego ; had I arrived while he was here, I would have asked him a question.*

**FUTURE TENSE.** *Mino ganawénindisoioog, kawin ki kiken-dansinawa api ge-dagwishing anishkinabe Ogwissan.* Beware well, for ye know not when the Son of man shall come.

*Iaigwa ishpi-gijigad ; anin minik ge-jingishinowad kei-abi ?* It is already late ; how long will they yet lie in bed ?

**SECOND FUTURE TENSE.** *Mi iwapi kitchi agáming ge-gi-dagwishinàn méwija ; at that time I shall have arrived in Europe long ago.*

## CONDITIONAL MOOD.

**PRESENT TENSE.** *Kitchi batadowining waiba ki da-pangishin, kishpin wissokawad aw oshkinawe*; thou wouldst soon fall in great sins, if thou frequented that young man. *Kawin ow api ki da-jingishinsim oma, ki da-anokim sa*; at this hour you ought not to lie here, you ought to be at work.

**PERFECT TENSE.** *Nin da-gi-minoshin tibikong, akosissiwámban*; I would have lain comfortably last night, had I not been sick.

*Nibikang da-gi-pangishinog abinodjúiag, bi-ijassiwámban*; the children would have fallen in the water, had I not come here.

*Mi api ge-gi-dagwishinán, or, ge-gi-dagwishinámban*;\* it is at that time I would have arrived,

## IMPERATIVE MOOD.

*Bisánishin, nibán, kego bápiken*; lie still, sleep, do not laugh.

*Bi-dagwishinokan minawa wábang; nin miwéndamin bi-ijáian*. Please come to-morrow again; we are happy when thou comest.

*Kego ta-osámidonsi aw ikwe*; let that woman not speak so much.

*Tà-gwékishin aw aiákosid inini*; let that sick man turn on the other side.

*Kego osam danánagidonsida, ki nondágonan Debéndjiged*; let us not talk too much, the Lord hears us.

*Bi-dagwishinog naningim, bi-wabamig mekatewikwanaie*; come often here, come to see the Missionary.

*Bisan bimosseiog, kego pangishingegon*; go on quietly, don't fall.

*Ta-ishkwa-danánagidonog anotch ekitodjig*; let them cease to talk, those that speak so much.

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\* See Remark 8, page 119.



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## III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSĒ.

<i>Nin dagwishinimidog</i> , I arr. perhaps,	<i>Kawin simidog</i> ,
<i>ki dagwishinimidog</i> ,	“ <i>simidog</i> ,
<i>dagwishinodog</i> ,	“ <i>sidog</i> ,
<i>dagwishinimidog</i> , one arr. perh.	“ <i>simidog</i> ,
<i>nin dagwishiniminadog</i> ,	“ <i>siminadog</i> ,
<i>ki dagwishinimwadog</i> ,	“ <i>simwadog</i> ,
<i>dagwishinodogenag</i> ,	“ <i>sidogenag</i> ,

After this present tense are formed the *perfect* and the *future* tenses; as: *Nin gi-dagwishinimidog*; etc. . .

## PLUPERFECT TENSE.

<i>Gi-dagwishinowàmban</i> , I had perh. arrived,	<i>Kawin sinowàmban</i> ,
<i>gi-dagwishinowamban</i> ,	“ <i>sinowamban</i> ,
<i>gi-dagwishinogoban</i> ,	“ <i>sigoban</i> ,
<i>gi-dagwishinowàngiban</i> ,	“ <i>sinowàngiban</i>
<i>gi-dagwishinowangoban</i> ,	“ <i>sinowangiban</i>
<i>gi-dagwishinowegoban</i> ,	“ <i>sinowegoban</i> ,
<i>gi-dagwishinogwaban</i> ,	“ <i>sigwaban</i> ,

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Degwishinowànen</i> , that I perh. ar.,	<i>siwànen</i> ,
<i>degwishinowanen</i> ,	<i>siwanen</i> ,
<i>degwishinogwen</i> ,	<i>sigwen</i> ,
<i>degwishinowàngen</i> ,	that we p. <i>siwàngen</i> ,
<i>degwishinowangen</i> ,	arr. <i>siwangen</i> .

*degwishinowegwen,*  
*degwishinowagwen,*

*siwegwen,*  
*siwagwen,*

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwishinowànen, . . . ge-dagwishinowànen. . .*

#### PLUPERFECT TENSE.

*Dagwishinowàmbànen,* if I had ar- *siwàmbànen,*  
rived I suppose,

*dagwishinowambanen,*

*siwambanen,*

*dagwishinogobanen,*

*sigobanen,*

*dagwishinowàngibanen,*

} I sup.

*siwàngibanen,*

*dagwishinowangobanen,*

} if we ..

*siwangobanen,*

*dagwishinowegobanen,*

*siwegobanen,*

*dagwishinowagobanen,*

*siwagobanen.*

#### PARTICIPLES.

##### PRESENT TENSE.

*Nin degwishinowànen,* I who arrive perhaps,

*kin degwishinowanen,*

*win degwishinogwen,*

*ninawind degwishinowàngen,*

*kinawind degwishinowangèn,*

} we who arr. perh.,

*kinawa degwishinogwenag,*

*winawa degwishinowegwen,*

##### PRESENT TENSE.

*Nin degwishinsiwànen,* I who do perh. not arr.

*kin degwishinsiwànen,*

*win degwishinsigwen,*

*ninawind degwishinsiwàngen,*

*kinawind degwishinsiwangèn,*

} we who do p. not arr.

*kinawa degwishinsiwegwen,*

*winawa degwishinsigwenag.*



After this present tense are formed the *perfect* and *future* tenses; as : *Nin ga-dagwishinowànen, . . . Nin gedagwishinowànen. . . .*

## PLUPERFECT TENSE.

*Nin ga-dagwishinowàmbànen, I who had perh. arr.*  
*kin ga-dagwishinowambanen,*  
*win ga-dagwishinogobanen,*  
*ninawind ga-dagwishinowàngibanen, } we who had . . .*  
*kinawind ga-dagwishinowangobanen, }*  
*kinawa ga-dagwishinowegobanen,*  
*winawa ga-dagwishinogobanenag.*

## PLUPERFECT TENSE.

*Nin ga-dagwishinsiwàmbànen, I who did p. not arr.*  
*kin ga-dagwishinsiwambanen,*  
*win ga-dagwishinsigobanen,*  
*ninawind ga-dagwishinsiwàngibanen, } we who . . .*  
*kinawind ga-dagwishinsiwangobanen, }*  
*kinawa ga-dagwishinsiwegobanen,*  
*winawa ga-dagwishinsigobanenag.*

## EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

## INDICATIVE MOOD.

PRESENT TENSE. *Osam waiba nin dagwishinimidog, kawin awia oma aiassi.* I arrive perhaps too soon, there is nobody yet here.

*Kawin naningim ki pangishinsimidog, apitchi sa weweni ki bimosse.* Thou fallest probably not often, because tho walkest very well, (cautiously.)

PERFECT TENSE. *Gi-dagwishinodogenag ga-biindjig; awiwabamadanig.* The expected persons have probably arrived; let us go and see them.

*Ki gi-jingishinimidog keiabi ki nibaganing jeba, api*



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*noshinogwen tibikong.* I pity that poor sick man; I don't know whether he lay comfortable last night.

PLUPERFECT TENSE.

*Kawin nin kikenimassig kissaieiag tchi gi-dagwishinowagobanen odenang, bwa-sakidenig.* I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

*Nawátch mino aia kiga; endogwen tchi gi-jingishinogobanen keiabi nibaganing pitchinago ba-madjaian.* Thy mother is somewhat better; I don't know whether she had yet been confined to bed yesterday when I went away.

FUTURE TENSE.

*Nita mikwaming bimosse nongom kabé-gijig; namandj dassing ge-pakiteshinogwen.* My brother-in-law is traveling to-day on the ice all day; I don't know how often he will fall.

PARTICIPLES.

PRESENT TENSE.

*Kin pengishínsiwanen wika kitchi batadowining, gegot ki jawendagos.* Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

*Kawin ganabatch wika dagwishinsiwag oma. Awenenag igiw wika degwishinsigwenag?* They perhaps never come here. Who are they that perhaps never come?

## PERFECT TENSE.

*Awegwen ga-jingishinogwen nin nibāganing nonda-gi-jig.* I don't know who has lain down on my bed during the day.

*Kinawa ga-pangishinowegwen naningim kitchi batadowining, bwa bi-aiad oma mekatewikwanaie, nongom weweni anwenindisoioog.* You who have perhaps often fallen in grievous sins, before a Missionary was here, repent now sincerely.

## PLUPERFECT TENSE.

*Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwishinang, gi-ojitogwaban ow kitigan.* Those that first had settled here, before we arrived, have made this field, (or garden.)

## FUTURE TENSE.

*Kwiwisensidog, pisindamog : Awegwen osam wika gedagwishinogwen kikinoamading, ta-ānimisi.* Boys, listen : Whosoever shall come too late to school, shall be punished, (or shall suffer.)

*A few Examples in regard to*

## AFFIRMATIVE FORM.

### INDICATIVE MOOD.

---

#### P R E S E N T T E N S E .

*Akosiwan onidjanissan, jingishinon nibaganing.* His child is sick, it is lying on a bed, (or, his children are sick, etc.)

*William ossan bi-dagwishinon.* William's father is coming here.

And so on in all the tenses

#### IMPERFECT AND PLUPERFECT TENSES.

*Nibiwa od inawemaganan dagwishinobanin pitchinago.*  
Many of his relations arrived yesterday.

*Aw ikwe odanissan apitchishinobanin awassonago.* The little daughter of this woman fell hard the day before yesterday.

*Aw anishinabe ogwissan nijing gi-twashinobanin, bwa dagwishininid oma;* this Indian's son had broken twice through the ice, before he arrived here.

## SUBJUNCTIVE MOOD.

#### P R E S E N T T E N S E .

*Kishpin o widigemaganan dagwishininid, kawin minawa ta-madjassiwani.* If her husband comes, he will not go away any more.



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*Kishpin keiabi jingishininid ogwissan, geget kitimiwan.*  
If his sons are yet in bed, they are really lazy.

And so on in all the tenses

#### PLUPERFECT TENSE.

*Kishpin dagwishininipan omishomissan api pandigeian,*  
*nin da-gi-wabamiman.* Had his grand-father arrived  
when I came in, I would have seen him.

*Dagwishininipan witan megwa ima aiaian, nin da-gi-bi-*  
*widjiwiman.* Had his brothers-in-law arrived while I was  
there, I would have brought them here, (or, I would have  
come here with them.)

### PARTICIPLES.

#### PRESENT TENSE.

*Aw inini endasso-tibikadinig o ganawabaman anangon ishpi-*  
*ming egodinidjin.* This man is gazing every night on  
the stars that are (hanging) on high.

*Aw ikwe o ganaweniman onidjanissan ima jengishininid-*  
*jin.* This woman is watching over her child that is  
lying there.

#### PERFECT TENSE.

*Iniw ogwissan, pitchinago ga-dagwishininidjin, gi-bimosse-*  
*wan.oma.* His son that arrived yesterday, went by  
here.

*Mi iniw od opwaganan assining ga-pangishininidjin.* This  
is his pipe that fell down on a stone.

*Kishpin keiabi jingishinsinig ogwissan, nin ga-wabamiman wakaiganing.* If his sons are no more in bed, I will see them in the house.

derived from the *present*.

#### PLUPERFECT TENSE.

*Kishpin dagwishinsinigoban omishomissan megwa ima aiaian, kawin nin da-gi-wabamassi.* Had his grandfather not arrived while I was there, I would not have seen him.

*Dagwishinsinigoban witan megwa ima aiaian, kawin nin da-gi-ganonidissimin.* Had his brothers-in-law not arrived while I was there, we had not spoken to each other, (or, conversed.)

### PARTICIPLES.

#### PRESENT TENSE.

*Kikinoamagewinini. kawin o minwenimassin iniw abinodjï-ian wika kikinoamading degwishinsinigon.* The teacher does not like those children that never come to school.

*Iniw onidjanissan mashi jengishinsinigon, waiba ta-gawishimowan.* Those of her children that are not yet lying (in bed), will soon go to bed.

#### PERFECT TENSE.

*Iniw ogwissan, pitchinago ga-dagwishinsinigon, wabang ta-bi-aiawan oma.* His son who did not arrive yesterday, will be here to-morrow.

*Mi iniw widjikiweian, wika ga-pakiteshinsinigon bibonong.* This is his brother who never fell last winter.



## IV. CONJUGATION.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the *transitive or active* verbs ANIMATE, ending at the third person singular, present, indicative, in *an*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wábama*, does not mean: I see; but, I see *him*, (*her*, *it*.)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs; and this *a* does not belong to the body of the verb. See the *imperative mood* of this first paradigm, and the passive voice, p. 224.

*Note.* In the following two paradigms you will find the *singular* in the first column of the page in full, and the *terminations of the plural* in the second column.

Here are some verbs of the IV. Conjugation:

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin wábandaa</i> , I show him, (her, it;)	<i>o wabandaan</i> .
<i>Nin nibeaa</i> , I put him (her, it,) to sleep;	<i>o nibeaa</i> .
<i>Nin ságia</i> , I love him, (her, it;)	<i>o sagiaan</i> .
<i>Nind ámoa</i> , I eat him, (her, it;)	<i>od amoan</i> .
<i>Nin nóndawa</i> , I hear him, (her, it;)	<i>o nondawan</i> .
<i>Nin wábama</i> , I see him, (her, it;)	<i>o wabaman</i> .
<i>Nin widigéma</i> , I live with him, (her, it;)	<i>o widigeman</i> .
<i>Nin jingénimá</i> , I hate him, (her, it;)	<i>o jingeniman</i> .
<i>Nin nakomá</i> , I promise him, (her, it;)	<i>o nakoman</i> .
<i>Nin pisíndawa</i> , I listen to him, (her, it;)	<i>o pisindawan</i> .
<i>Nind anóna</i> , I employ him, (her, it;)	<i>od anonan</i> .
<i>Nind assá</i> , I put him, (her, it;)	<i>od assan</i> .



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## PERFECT TENSE.

<i>Nin gi-wabama</i> , I have seen him, (or, I saw him,)	ag,
<i>ki-gi-wabama</i> ,	ag,
<i>o gi-wabaman</i> ,	an,
<i>nin gi-wabamanan</i> ,	ananig,
<i>ki gi-wabamawa</i> ,	awag,
<i>o gi-wabamawan</i> ,	awan,

## PLUPERFECT TENSE.

<i>Nin gi-wabamaban</i> , I had seen him (or, I saw him,)	abanig,
<i>ki gi-wabamaban</i> ,	abanig.
Etc., after the above <i>imperfect tense</i> , prefixing <i>gi-</i> .	

## FUTURE TENSE.

<i>Nin ga-wabama</i> , I will see him,	ag,
<i>ki ga-wábama</i> ,	ag,
Etc., after the above <i>present tense</i> , prefixing <i>ga-</i> .	

## SECOND FUTURE TENSE.

<i>Nin ga-gi-wabama</i> , I shall have seen him.	ag,
<i>ki ga-gi-wabama</i> ,	ag,
Etc., likewise after the <i>present tense</i> , prefixing <i>ga-gi-</i> .	

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Wábamag</i> ,* if I see him,	agwa,
<i>wábamad</i> ,	adwa,
<i>wabamàd</i> ,	àd,

---

\* See the *Remarks* concerning this and the following two tenses, p. 116.

<i>wabamangid</i> , ( <i>ninawind</i> ,)*	<i>angidwa</i> ,
<i>wabamang</i> , ( <i>kinawind</i> ,)	<i>angwa</i> ,
<i>wabameg</i> ,	<i>egwa</i> ,
<i>wabamawad</i> ,	<i>awad</i> .

## PERFECT TENSE.

<i>Gi-wábamag</i> , when I saw him,	<i>agwa</i> ,
<i>gi-wábamad</i> ,	<i>adwa</i> ,

Etc. , as above in the *present* tense, prefixing *gi*.

## PLUPERFECT TENSE.

<i>Wábamagiban</i> , had I seen him,	<i>agwaban</i> ,
<i>wábamadiban</i> ,	<i>adwaban</i> ,
<i>wábamapan</i> ,	<i>apan</i> ,
<i>wábamangidiban</i> ,	<i>angidwaban</i> ,
<i>wábamangoban</i> ,	<i>angwaban</i> ,
<i>wábamegoban</i> ,	<i>egwaban</i> ,
<i>wábamawapan</i> ,	<i>awapan</i> .

## FUTURE TENSE.

<i>Ge-wábamag</i> , that I shall see him,	<i>agwa</i> ,
<i>ge-wábamad</i> ,	<i>adwa</i> ,

Etc., as above in the *present* tense, prefixing *ge*.

## SECOND FUTURE TENSE.

<i>Ge-gi-wábamag</i> , that I shall have seen him,	<i>agwa</i> ,
<i>ge-gi-wábamad</i> ,	<i>adwa</i> ,

Etc. , likewise after the *present* tense, prefixing *ge-gi*.

\* See Remark 3. p. 45.

## CONDITIONAL MOOD.

## PRESENT, TENSE.

<i>Nin da-wabama</i> , I would see him, or I ought to see him,	ag,
<i>ki da-wabama</i> ,	ag,
<i>o da-wabaman</i> ,	an,
<i>nin da-wabamânan</i> ,	ânanig,
<i>ki da-wabamáwa</i> ,	âwag,
<i>o da-wabamáwan</i> ,	âwan,

## PERFECT TENSE.

<i>Nin da-gi-wabama</i> , I would have seen him, I ought, etc.,	ag,
<i>ki da-gi-wabama</i> ,	ag,
Etc., after the <i>present tense</i> ,	
<i>Ge-gi-wabamag</i> , that I would have seen him,	agwa,

## IMPERATIVE MOOD.

<i>Wábam</i> , see him, (thou,)	
<i>wábamákan</i> , please see him,	akan,
<i>o ga-wábaman</i> , let him see him,	an,
<i>wabamáda</i> , let us see him,	âdanig,
<i>wábamig</i> , see him, (you,)	ig,
<i>o ga-wabamawan</i> , let him see him,	awan,

## PARTICIPLES.

## PRESENT TENSE.

*Singular.*

<i>Nin waiábamag</i> , I who see him,
<i>win waiábamag</i> , he whom I see,
<i>kin waiábamad</i> , thou who seest him,
<i>win waiábamad</i> , he whom thou seest,
<i>win waiábamàd</i> , he who sees him,



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*win waiábamapan*, he who saw him,  
*iniw waiábamapanin*, he whom he saw,  
*ninawind waiábamangidiban*, } we who saw him,  
*kinawind waiábamangoban*, }  
*win waiábamangidiban*, } he whom we saw,  
*win waiábamangoban*, }  
*kinawa waiábamegoban*, you who saw him,  
*win waiábamegoban*, he whom you saw,  
*winawa waiábamapanig*, they who saw him,  
*iniw waiábamawapanin*, he whom they saw.

*Plural.*

*Nin waiábamagwaban*, I who saw them,  
*winawa waiábamagibanig*, they whom I saw,  
*kin waiábamadwaban*, thou who sawest them,  
*winawa waiábamadibanig*, they whom thou sawest,  
*win waiábamapan*, he who saw them,  
*iniw waiábamapanin*, they whom he saw,  
*ninawind waiábamangidwaban*, } we who saw them,  
*kinawind waiábamangwaban*, }  
*winawa waiábamangidibanig*, } they whom we saw,  
*winawa waiábamangobanig*, }  
*kinawa waiábamegwaban*, you who saw them,  
*winawa waiábamegobanig*, they whom you saw,  
*winawa waiábamapanig*, they who saw them,  
*iniw waiábamawapanin*, they whom they saw.

PERFECT TENSE.

*Singular.*

*Nin ga-wábamag*, I who have seen him,  
*win ga-wábamag*, he whom I have seen,  
*kin ga-wábamad*, thou who hast seen him.

*Plural.*

*Nin ga-wábamagwa*, I who have seen them,  
*winawa ga-wabamagig*, they whom I have seen,

*kin ga-wábamadwa*, thou who hast seen them.

Etc., after the above *present* tense, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

*Singular.*

*Nin ga-wábamagīban*, I who had seen him,  
*win ga-wábamagiban*, he whom I had seen.

*Plural.*

*Nin ga-wábamagwaban*, I who had seen them,  
*winawa ga-wábamagibanig*, they whom I had seen.  
Etc., after the above *imperfect* tense.

FUTURE TENSE.

*Singular.*

*Nin ge-wábamag*, I who shall see him,  
*win ge-wábamag*, he whom I shall see.

*Plural.*

*Nin ge-wabamagwa*, I who shall see them,  
*winawa ge-wabamagig*, they whom I shall see.  
Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE

*Singular.*

*Nin ge-gi-wabamag*, I who shall have seen him,  
*win ge-gi-wabamag*, he whom I shall have seen.

*Plural.*

*Nin ge-gi-wabamagwa*, I who shall have seen them,  
*winawa ge-gi-wabamagig*, they whom I shall have seen,  
Etc., likewise after the *present* tense, prefixing *ge-gi-*.



## ACTIVE VOICE.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
<i>Kawin nin wábamassi,</i>	I don't	<i>Kawin assig,</i>
	see him,	
„ <i>ki wabamassi,</i>		„ <i>assig,</i>
„ <i>o wábamassin,</i>		„ <i>assin;</i>
„ <i>nin wábamassiwánan,</i>		„ <i>assiwananig,</i>
„ <i>ki wábamassiwáwa,</i>		„ <i>assiwawag,</i>
„ <i>o wábamassiwáwan,</i>		„ <i>assiwawan,</i>

## IMPERFECT TENSE.

<i>Kawin nin wabamassiban,</i>	I did not	<i>Kawin assibanig,</i>
	see him,	
„ <i>ki wabamassiban,</i>		„ <i>assibanig,</i>
„ <i>o wabamassibanin,</i>		„ <i>assibanin,</i>
„ <i>nin wabamassiwaban,</i>		„ <i>assiwabanig,</i>
„ <i>ki wabamassiwaban,</i>		„ <i>assiwabanig,</i>
„ <i>o wabamassiwabanin,</i>		„ <i>assiwabanin,</i>

## PERFECT TENSE.

<i>Kawin nin gi-wabamassi,</i>	I have not seen	<i>Kawin assig,</i>
	him,	
„ <i>ki gi-wabamassi,</i>		„ <i>assig.</i>

Etc., after the *present tense*, prefixing *gi-* to the verb.

## PLUPERFECT TENSE.

<i>Kawin nin gi-wabamassiban,</i>	I had	<i>Kawin assibanig.</i>
	not seen him,	
„ <i>ki gi-wabamassiban,</i>		„ <i>assibanig</i>

Etc., after the *imperfect tense*, likewise prefixing *gi-*.



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<i>wabamássiwadibàn,</i>		<i>ássiwadwaban,</i>
<i>wabamassigoban,</i>		<i>assigoban,</i>
<i>wabamassiwangidiban,</i>	}	<i>assiwangidwaban,</i>
<i>wabamassiwangoban,</i>		<i>assiwangwaban,</i>
<i>wabamassiwegoban,</i>		<i>assiwegwaban,</i>
<i>wabamassigwaban,</i>		<i>assigwaban,</i>

## FUTURE TENSE.

<i>Ge-wabamássiwig,</i>	when I shall	<i>ássiwigwa,</i>
	not see him,	
<i>ge-wabamássiwad,</i>		<i>ássiwadwa,</i>

Etc., after the *present tense*, prefixing *ge*.

## SECOND FUTURE TENSE.

<i>Ge-gi-wabamássiwig,</i>	when I shall	<i>assiwagwa,</i>
	not have seen him.	
<i>ge-gi-wabamássiwad,</i>		<i>assiwadwa,</i>

Etc., likewise after the *present tense*, prefixing *ge-gi*.

## CONDITIONAL MOOD.

## PRESENT TENSE.

<i>Kawin nin da-wabamassi,</i>	I would not	<i>Kawin assig,</i>
	see him, (or, I	
	ought not to see	
	him,	
„ <i>ki da-wabamassi,</i>		„ <i>assig,</i>
„ <i>o da-wabamassin,</i>		„ <i>assin,</i>
„ <i>nin da-wabamassiwanan,</i>		„ <i>assiwananig,</i>
„ <i>ki da-wabamassiwawa,</i>		„ <i>assiwawag,</i>
„ <i>o da-wabamassiwawan,</i>		„ <i>assiwawan.</i>

## PERFECT TENSE.

*Kawin nin da-gi-wabámássi*, I would not *Kawin* assig,  
 have seen him,  
 or, I ought, etc.

„ *ki da-gi-wabamassi*, „ assig.

Etc., as above in the *present tense*, always prefixing *gi-* to the verb.

*Ge-gi-wabamassiwag*, that I would not have seen him,  
*assiwagwa*.

Etc., as above in the *second future* of the *subj.* mood.

## IMPERATIVE MOOD.

*Kego wabamáken*, don't see *Kego* aken,  
 him, (thou,)

„ *o ga-wabamassin*, let him not see him, „ assin,

„ *wabamassida*, let us not see him, „ assidanig,

„ *wabamakegon*, don't see him, (you,) „ akegon,

„ *o ga-wabamassiwawan*, let them not see him. „ assiwawan,

## PARTICIPLES.

## PRESENT TENSE.

*Singular.*

*Nin waiabamássiwag*, I who don't see him,

*win waiabamássiwag*, he whom I do not see,

*kin waiabamássiwad*, thou who dost not see him,

*win waiabamássiwad*, he whom thou dost not see,  
*win waiabamássig*, he who does not see him,  
*iniw waiabamássigon*, he whom he does not see,  
*ninawind waiabamássiwangid*,  
*kinawind waiabamassiwang*, } we who don't see him,  
*win waiabamassiwangid*,  
*win waiabamassiwang*, } he whom we do not see,  
*kinawa waiabamassiweg*, you who don't see him,  
*win waiabamassiweg*, he whom you don't see,  
*winawa waiabamassigog*, they who don't see him,  
*iniw waiabamassigwanin*, he whom they don't see.

### Plural

*Nin waiabamássiwagwa*, I who don't see them,  
*winawa waiabamássiwagig*, they whom I don't see,  
*kin waiabamássiwadwa*, thou who dost not see them,  
*winawa waiabamássiwadjig*, they whom thou dost not see,  
*win waiabamássig*, he who does not see them,  
*iniw waiabamássigon*, they whom he does not see,  
*ninawind waiabamassiwangidwa*,  
*kinawind waiabamassiwangwa*, } we who don't see them,  
*winawa waiabamassiwangidjig*,  
*winawa waiabamassiwangog*, } they whom we don't see,  
*kinawa waiabamassiwegwa*, you who don't see them,  
*winawa waiabamassiwegog*, they whom you don't see,  
*winawa waiabamassigog*, they who don't see them,  
*iniw waiabamassigwanin*, they whom they don't see.

### IMPERFECT TENSE.

#### Singular.

*Nin waiabamassiwagiban*, I who did not see him,  
*win waiabamassiwagiban*, he whom I did not see,  
*kin waiabamassiwadiban*, thou who didst not see him,  
*win waiabamassiwadiban*, he whom thou didst not see,  
*win waiabamassigoban*, he who did not see him,



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*Plural.*

*Nin ga-wabamassiwagwa*, I who have not seen them,  
*winawa ga-wabamassiwagig*, they whom I have not seen.  
*kin ga-wabamassiwadwa*, thou who hast not seen th  
 Etc., after the *present* tense, prefixing *ga-*.

## PLUPERFECT TENSE.

*Singular.*

*Nin ga-wabamassiwagiban*, I who had not seen him,  
*win ga-wabamassiwagiban*, he whom I had not seen.

*Plural.*

*Nin ga-wabamassiwagwaban*, I who had not seen them,  
*winawa ga-wabamassiwagibanig*, they whom I had not seen.  
 Etc., after the above *imperfect* tense prefixing *ga-*.

## FUTURE TENSE.

*Singular.*

*Nin ge-wabamassiwag*, I who shall not see him,  
*win ge-wabamassiwag*, he whom I shall not see.

*Plural.*

*Nin ge-wabamassiwagwa*, I who shall not see them,  
*winawa ge-wabamassiwagig*, they whom I shall not see.  
 Etc., after the *present* tense, prefixing *ge-*.

## SECOND FUTURE TENSE.

*Singular.*

*Nin ge-gi-wabamassiwag*, I who shall not have seen  
 him,  
*win ge-gi-wabamassiwag*, he whom I shall not have  
 seen.

*Plural.*

*Nin ge-gi-wabamassiwagwa*, I who shall not have seen them,  
*winawa ge-gi-wabamassiwagig*, they whom I shall not have seen,

Etc., likewise after the *present* tense, prefixing *ge-gi-*.

*Note.* Review the *Rules* and *Remarks* regarding the *Change*, and apply them to these two forms, the affirmative and the negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE.\*

INDICATIVE MOOD.

**PRESENT TENSE.** *Nin ságia Kije-Manito, nin ságiag gaie kakina nidj'anishinabeg, kawin awiia nin jingénimassi.*  
 I love God, and I love all my fellow-men, I hate nobody.

*Nin gagíkimananig mo jag ninidjanissinanig; eniwek dash bisán abiwag.* We speak always to our children, (we exhort them,) and they are tolerably quiet.

*Nin kikémina noss, kinawa dash kawin ki kikenimassiwawa.* I know my father, but you don't know him.

*Aw kwiwisens o kilchitwáweniman ossan, ka wika od ágonwetawassin.* This boy honors his father, he never disobeys him.

**IMPERFECT TENSE.** *Nind ánikanotawaban aw inini megwa oma aiad.* I interpreted for that man during his stay here.

---

\* See *Note*, p. 122. See *Remark* 4. p. 45.



*Nishime kawin wika o ganonassibanin iniw ininiwan, nongom dash weweni ganonidiwag.* My brother never spoke to that man, but now they speak friendly to each other.

*Aw oshkinawe mekatewikwanaien od anokitawabanin bibonong.* This young man worked for the Missionary last winter.

*Kawin wika od iji babamitawassiwawabanin onigiigowan, nongom eji-babamitawawad.* They never obeyed so well their parents, as they obey them now.

PERFECT TENSE. *Kawin weweni nin gi-nissitotawassi aw inini ga-ikitod.* I have not well understood that man, what he has said, ( I have not well understood what that man said.)

*Kitchi nibiwa jimaganishag nin gi-nagishkawaninig, kawin na gaie kinawa ki gi-wabamassiwawag?* We met a great many soldiers, did not you also see them ?

*Weweni nin gi-ganóna, kawin nin gi-matchi inássi.* I spoke to him in a fair manner, I did not give him any bad words.

*Judawininiwag o gi-kotagiawan, o gi-nissawan gaie Debendjigenidjin.* The Jews made the Lord suffer, and put him to death.

PLUPERFECT TENSE. *Nin gi-ishkwa-kikinoamawabanig abinodjiag api pandigewad anishinabeg.* I had done teaching the children when the Indians came in.

*Kawin na kin ki gi-awassiban aw mígwan, bwa-ojibiiged aw ikwésens ?* Hadst thou not used this pen, before that girl wrote ?

*Midasswabik jónian a gi-atáwamabanin witan.* He had borrowed ten dollars of his brother-in-law.



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God, and to serve him; and never to join the company of the wicked.\*

*Kishpin jawénimegwa kétimagisidjig, mino dódawegwa gaie, win igo Jesus ki mino dódawawa.* If you have mercy on the poor, (afflicted,) and treat them well, you treat well Jesus himself.

*Waiéjimid awiia, gimódimad gaie, kin tibinawé ki matchi dódas, awáshime win eji-matchi-dodawad.* If thou cheatest somebody, and stealest something from him, thou wrongest thyself more than him.

*Ginwénj wabamássiwangidwa nind inawémaganinanig, nin kashkendamin.* If we don't see our relations a long time, we are sad. (The person or persons spoken to, *not* included.—See *Remark 3.* p. 45.)

**PERFECT TENSE.** *Nin gi-minwendamin gi-nondawangid mekatewikwanaie gi-anamiegijigak.* We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, *not* included.)

*Kawin ki gi-gashkitossimin tchi gi-gagwédjimang gego aw inini, osam sa atchína oma gi-aia.* We could not ask that man any questions, he was here too short a time. (The person or persons spoken to, *included.*)

*Anishwin gi-babamitawassiwadwa kinigiigog?* Why hast thou not listened to thy parents?

*Gi-babámenimassiwegwa ki pijikimiwag, mi ga-ondji-nibowad.* Your oxen died because you did not take care of them.

**PLUPERFECT TENSE.** *Weweni ganawenimangidwaban nin joniainanig, kawin nongom nin da-kitimagisissimin.* Had we well taken care of our money, we would not be poor now.

*Da-gi-nibo aw aiákosid, weweni gi-bamiassiwángidiban.* This sick person would have died, had we not well taken care of him. (The person spoken to, *not* included.)

---

\* See *Remarks,* p. 116.

*Ginaamawapan odánan, kawin wedi da-gi-ijassiwán.* If he had forbidden it to his daughter, she would not have gone there.

*Kikinoamawegwaban kinidjanissiwag gwaiako-bimadisiwin, kawin da-gi-dodansiwag ga-dodamowad.* Had you taught your children uprightness, they would not have done what they did.

**FUTURE TENSE.** *Aniniwapi ga-násikawag Jesus?* When shall I go to Jesus?

*Eji-minwendameg tchi dodagoieg, mi ge-dodawegwa kidj'anishinabewag.* What you like that should be done to you, even that you should do to your fellow-men.

*Gonima ningóting kawin ki gad-aiáwassi pakwéjigan ged-amoad.* Perhaps the time will come when thou shalt have no bread to eat.

*Kije-Manito kid apitchi dibenimigonan; mi ge-ondji-anokitawang mojang, mi ge-ondji-agonwetawassiwang wika.* God is our absolute master; therefore we will serve him always, and we will never disobey him.

**SECOND FUTURE TENSE.** *Enamiad ge-gi-iji-sagiad Kije-Maniton, mi ged-iji-aiad kagige bimadisiwining.* As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

*Ge-gi-iji-kikinoamawad abinodji, mi iw ge-dodang ketchi-anishinabewidjin.* What thou shalt have taught the child, that he will do when he is a grown man.

### CONDITIONAL MOOD.

**PRESENT TENSE.** *Kishpin wábamad Kije-Manito, win eji-wábamik, ki da-gossá, ki da manádjia gaie, kawin dash ondjita ki da-nishkiassi.* If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

*Wabameg osawa-joniia, gonima osam ki da-missaw-enimawa.* If you saw gold, you would, perhaps, too much covet it.

*Ki da-násikawa aw ga-nishkiik, ki da-mino-ganóna da...*  
Thou oughtst to go to the person that has offended thee,  
and thou oughtst to speak friendly to him, (her.)

*Kawin netá-minikenidjin o da-wissókawassin.* He ought  
not to frequent the company of drunkards.

**PERFECT TENSE.** *Nin da-gi-anwenimag wabamagwaban.*  
I would have reprimanded them had I seen them.

*Kawin nin da-gi-biassi, kikenimagiban ginwenj tchi bi-  
ijassig.* I would not have waited for him, had I known  
that he would not come so long.

*Odenang íjáiangoban, Kitchi-mekatewikwanaie ki da-gi-  
wabamanan.* Were we gone to town, we would have  
seen the bishop.

*Mewija ki da-gi-dibaamawawa atawéwinini; mi ge-gi-oni-  
jishingiban.* You ought to have paid the merchant long  
ago; that would have been fair:

*Mi iw ge-gi-inag, or, ge-gi-inagiban.\** That is what I  
would have told him.

### IMPERATIVE MOOD.

*Anwenim kinidjaniss, kishpin matchi dodang; babámenim-  
ejiwebisid, kego pagidinaken, win enendang tchi dodang.*  
Reprimand thy child; when he does wrong; turn thy  
attention to his conduct; don't permit him to do as he  
pleases.

*Ashamákan békaded, jawenimákan kétimagisid, ki ga-sa-  
giig dash misi gego Waiábandang.* Feed the hungry,  
and be charitable to the poor, and He who sees all will  
love thee.

*O ga-nandoman anishinaben, a ga-windamawan dash ga-  
inag.* Let him call the Indians, and let him tell them  
what I told him.

*Kego o ga-matchi-dajimassin widj' ikwéwan.* Let her not  
speak ill of her fellow-women.

\* See Remark 8, page 119.



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**IMPERFECT TENSE.** *Aw oshkinawe néganadiban pítchina-go, jéba gi-dagwishin.* The young man whom thou leftst behind yesterday, arrived this morning.

*Noss enonapanin gi-gímiwan tibikong.* The person whom my father hired, deserted last night.

*Winawa enonegobanig weweni gi-anokiwag.* The persons whom you hired, worked well.

*Nind inawémaganag waiábamassiwegobanig sigwanong, nongom minawa-oma aiawag.* My relatives whom you did not see last spring, are now here again.

**PERFECT TENSE.** *Gi-jawendagosiwag igiw ga-wabamad-jig Jesusan, ga-nondawadjig gaie; awáshime dash gi-jawendagosiwag ga-babámitawadjig.* Happy were they who saw Jesus and heard him; but happier yet were those who obeyed him.

*Mi aw ikwésens, wika ga-ágonwetawassig onigiigon.* This is the girl that never has disobeyed her parents.

*Kinawa ga-pagidinassiwegwa yānidjanissiwag nimiiding ki gi-mino-dodám.* You who have not permitted your children to go to a ball, you have done right.

*Kinidjanissiwag ga-pagidinassiwegog matchi minawani-gosiwining, ningoting ki ga-màmoiauwamigowag.* Your children whom you did not permit to go to sinful pleasures, will once thank you.

**PLUPERFECT TENSE.** *Igiw anishinabeg ga-gagansomangobanig naningim, nongom weweni anamiawag.* Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

*Anishinabeg ga-gagansomangidibanig, gi-madjawag.* The Indians to whom we had spoken, (whom we had exhorted,) are gone. (The person or persons spoken to, not included.)

*Kinawa wika ga-nasikawassiwegoban mekatewikwanaie,*

*nongom weweni mawadissig.* You who never had gone to the Missionary, pay him now a visit.

*Mi aw inini ga-atáwamadiban anokasowinan.* This is the man from whom thou hadst borrowed tools.

*Mi aw kwiwisens ga-awiássiwagiban nin masinaigan ; osam sa o banadjiton.* This is the boy to whom I had not lent my book, because he spoils it too much.

**FUTURE TENSE.** *Aw weweni ge-pagossénimad Debendjigenidjin, o ga-jawenimigon.* He who shall well pray to the Lord, will obtain mercy.

*Enamiad ge-sagiassig widj'anishinaben, ge-bonigidetawassig gaie, kawin gaie win ta-bonigidetawassi.* The Christian who shall not love his neighbor, and shall not forgive him, he shall not be forgiven either.

*Ge-nópinanadjig gijigong ébinidjin, ta-dagwishinog wedi gaie winawa.* They that follow those who are in heaven, will also themselves arrive there.

**SECOND FUTURE TENSE.** *Aw ge-gi-ishkwa-wissokawád netá-giwashkwébinidjin, o ga-boniton gaie win matchi minikwewin.* He who shall have given up the company of habitual drunkards, will stop also himself bad drinking

*Win ge-gi-sagiassig Kije-Maniton oma aking, kawin pitchinag wedi ajida-bimadisiwining ta-madjitassi wisagiad.* He who shall not have loved God on earth, shall neither in the next life begin to love him.



## PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Nin wabamigo</i> , I am seen,	<i>Kawin</i> igossi,
<i>ki wabamigo</i> ,	“ igossi,
<i>wabama</i> ,	“ assi,
<i>o wabamigon</i> ,* he is seen	
by . . .	“ igossin,
<i>nin wabamigomin</i> ,	“ igossimin,
<i>ki wabamigom</i> ,	“ igossim,
<i>wabamawag</i> ,	“ assiwag,
<i>o wabamigowan</i> , they are. . .	“ igossiwan,

## IMPERFECT TENSE.

<i>Nin wabamigonaban</i> , I was	<i>Kawin</i> igossinaban,
seen,	
<i>ki wabamigonaban</i> ,	“ igossinaban,
<i>wabamaban</i> ,	“ assiban,
<i>o wabamigobanin</i> , he was. . .	“ igossibanin,
<i>nin wabamigominaban</i> ,	“ igossiminaban,
<i>ki wabamigomwaban</i> ,	“ igossimwaban,
<i>wabamabanig</i> ,	“ assibanig,
<i>o wabamigowabanin</i> ,	“ igossiwanin,

## PERFECT TENSE.

<i>Nin gi-wabamigo</i> , I have been s.	<i>Kawin</i> igossi,
<i>ki gi-wabamigo</i> ,	“ igossi,
<i>gi-wabama</i> ,	“ assi,

Etc., after the *present tense*, prefixing *gi-*.

\* See Remark at the end of this paradigm.



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## PLUPERFECT TENSE.

*Wabamigoian*, had I *igossiwamban*,  
been seen,

*wabamigoian*, *igossiwamban*,  
*wabamindiban*, *assiwindiban*,

*wabamigopan*, had he *igossigoban*,  
been seen by . .

*wabamigoiangiban*, } had *igossiwangiban*,

*wabamigoiangoban*, } we. *igossiwangoban*,

*wabamigoiegoban*, *igossiwegoban*,

*wabamindwaban*, *assiwindwaban*,

*wabamigowapan*, *igossigwaban*,

## FUTURE TENSE.

*Ge-wabamigoian*, when I *igossiwàn*,  
will be seen,

*ge-wabamigoian*, *igossiwàn*,

Etc., after the above *present tense*, prefixing *ge-*.

## SECOND FUTURE TENSE.

*Ge-gi-wabamigoian*, when I *igossiwàn*,  
shall have . . .

Etc., after the *present tense*, prefixing *ge-gi-*.

## CONDITIONAL MOOD.

## . PRESENT TENSE.

*Nin da-wabamigo*, I would be *Kawin igossi*,  
seen,

*ki da-wabamigo*, “ *igossi*,

*da-wabama*, “ *assi*,

*o da-wabamigon*, he would “ *igossin*,

be seen by . . .

*nin da-wabamigomin*, “ *igossimin*,

*ki da-wabamigom*, “ *igossim*,

*da-wabamawag*, “ *assiwag*,

*o da-wabamigowan*, they . . “ *igossiwàn*.

## PERFECT TENSE.

*Nin da-gi-wabamigo*, I would have *Kawin igossi*,  
been seen,

Etc., after the above *present tense*.

*Ge-gi-wabamigoian*, that I would have been seen; *Ge-gi-wabamigossiwan*, that I would not have been seen.

Etc., as above in the *second future* of the *subj. mood*.

## IMPERATIVE MOOD.

<i>Ki ga-wabamigo</i> , be seen, (thou,)	<i>Kego igossi</i> ,
<i>ta-wabama</i> , let him be seen,	“ <i>assi</i> ,
<i>nin ga-wabamigomin</i> , let us be seen,	“ <i>igossimin</i> ,
<i>ki ga-wabamigom</i> , be seen, (you,)	“ <i>igossim</i> ,
<i>ta-wabamawag</i> , let them be seen,	“ <i>assiwag</i> ,

## PARTICIPLES.

## PRESENT TENSE.

<i>Nin waiabamigoian</i> , I who am seen,	<i>igossiwan</i> ,
<i>kin waiabamigoian</i> , thou who art ..	<i>igossiwan</i> ,
<i>win waiabamind</i> , he who is seen,	<i>assiwind</i> ,
<i>win waiabamigod</i> , he who is seen by ..	<i>igossig</i> ,
<i>ninawind waiabamigoiang</i> , } we who are	<i>igossiwan</i> ,
<i>kinawind waiabamigoiang</i> , } seen,	<i>igossiwan</i> ,
<i>kinawa waiabamigoieg</i> , you who are ..	<i>igossiweg</i> ,
<i>winawa waiabamindwa</i> , they who are ..	<i>assiwindwa</i> ,
<i>winawa waiabamigodjig</i> , they who are	<i>igossigog</i> ,
seen by . . .	

## IMPERFECT TENSE.

<i>Nin waiabamigoiamban</i> , I who was ..	<i>igossiwanban</i> ,
<i>kin waiabamigoiamban</i> ,	<i>igossiwanban</i> ,
<i>win waiabamindiban</i> ,	<i>assiwindiban</i> ,
<i>ninawind waiabamigoiangiban</i> , } we . . .	<i>igossiwan</i> ,
<i>kinawind waiabamigoiangoban</i> , }	<i>igossiwan</i> ,

*kinawa waiabamigoiegoban,*  
*winawa waiabamindibanig,*

*igossiwegoban,*  
*assiwindibanig,*

PERFECT TENSE.

*Nin ga-wábamigoian,* I who have b. s. *igossiwan,*  
*kin ga-wábamigoian,* *igossiwan,*  
Etc., after the above *present tense*.

PLUPERFECT TENSE.

*Nin ga-wabamigoiamban,* I who had . . *igossiwamban,*  
*kin ga-wabamigoiamban,* *igossiwamban,*  
Etc., after the above *imperfect tense*, prefixing *ga*.

FUTURE TENSE.

*Nin ge-wabamigoian,* I who will be s. *igossiwan,*  
*kin ge-wabamigoian,* *igossiwan,*  
Etc., after the *present tense*.

SECOND FUTURE TENSE.

*Nin ge-gi-wabamigoian,* I who shall . . *igossiwan.*  
*kin ge-gi-wabamigoian,* *igossiwan,*  
Etc., likewise after the above *present tense*.

*Remark.* When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in *a*, *awag*, etc., are employed; (see p. 224.) F. i. *Wabama aw kwiwisens*, that boy is seen; *wabamawag igiw ikwesensag*, those girls are seen; without any report to another third person. But when there is a *second* third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan o wabamigon aw kwiwisens*, that boy is seen *by his father*. *Ogiwan o wabamigowan igiw ikwesensag*, those girls are seen *by their mother*. *Ossan*, his father, and *ogiwan*, their mother, are the *second* third persons in these sentences. (See page 73.)



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<i>o nondagobanin</i> , he was h. by . . .	“	<i>gossibanin</i> ,
<i>nin nondagominaban</i> ,	“	<i>gossiminaban</i> ,
<i>ki nondag omwaban</i> ,	“	<i>gossimwaban</i> ,
<i>nondawabanig</i> ,	“	<i>wassibanig</i> ,
<i>o nondagowabanin</i> , they were heard by . . .	“	<i>gossiwanin</i> ,

Form the other tenses of the *indicative mood* after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondago . . . Nin gi-nondagonaban . . . Nin ga-nondago . . . Nin ga-gi-nondago.*

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

<i>Kishpin nondagoian</i> ,* if I am heard,	<i>Kishpin gossiwan</i> ,
“ <i>nondagoian</i> ,	“ <i>gossiwan</i> ,
“ <i>nondawind</i> ,	“ <i>wassiwind</i> ,
“ <i>nondagod</i> , if he is h. by . . .	“ <i>gossig</i> ,
“ <i>nondagoiang</i> ,	“ <i>gossiwanang</i> ,
“ <i>nondagoiang</i> ,	“ <i>gossiwanang</i> ,
“ <i>nondagoieg</i> ,	“ <i>gossiweg</i> ,
“ <i>nondawindwa</i> ,	“ <i>wassiwindwa</i> ,
“ <i>nondagowad</i> , if they are h. by . . .	“ <i>gossigwa</i> ,

### PERFECT TENSE.

<i>Gi-nondagoian</i> , that I have b. h.	<i>gossiwan</i> ,
<i>gi-nondagoian</i> ,	<i>gossiwan</i> ,

Etc., as above in the *present tense*, prefixing *gi-*.

\* See Remark 8, page 119.

## PLUPERFECT TENSE.

<i>Nondagoiàmban</i> , had I been heard,	<i>gossiwàmban</i> ,
<i>nondagoiamban</i> ,	<i>gossiwamban</i> ,
<i>nondawindiban</i> ,	<i>wassiwindiban</i> ,
<i>nondagopan</i> , had he been heard by . . . ,	<i>gossigoban</i> ,
<i>nondagoiàngiban</i> , } had we	<i>gossiwàngiban</i> ,
<i>nondagoiangoban</i> , } been h.	<i>gossiwangoban</i> ,
<i>nondagoiegoban</i> ,	<i>gossiwegoban</i> ,
<i>nondawindwaban</i> ,	<i>wassiwindwaban</i> ,
<i>nondagowapan</i> , had they been heard by . . .	<i>gossigwaban</i> ,

Form the two *future* tenses after the above *present* tense, prefixing *ge-*, and *ge-gi-*.

The two tenses of the *conditional mood* are easily formed after the *present* and *perfect* tenses of the *indicative mood*; as: *Nin da-nondago*, I would be heard. . . *Nin da-gi-nondago*, I would have been heard. . .

## IMPERATIVE MOOD.

<i>Ki ga-nondago</i> , be heard, (thou,)	<i>Kego gossi</i> ,
<i>ta-nondawa</i> , let him be heard,	“ <i>wassi</i> ,
<i>nin ga-nondagomin</i> , let us be h.,	“ <i>gossimin</i> ,
<i>ki ga-nondagom</i> , be heard, (you,)	“ <i>gossim</i> ,
<i>ta-nondawawag</i> , let them be heard,	“ <i>wassiwag</i> ,

## PARTICIPLES.

## PRESENT TENSE.

*Nin nwandagoiàn*, I who am heard,  
*kin nwandagoian*, thou who art heard, etc.,  
*win nwandawind*,



*ninawind nwandagoiàng,* } we who are heard,  
*kinawind nwandagoiang,* }  
*kinawa nwandagoieg,* }  
*winawa nwandawindjig,* }

*Nin nwandagossiwan,* I who am not heard,  
*kin nwandagossiwan,* thou' who . . . etc.,  
*win nwandawassiwind,*  
*ninawind nwandagossiàng,* } we who are not heard,  
*kinawind nwandagossiawang,* }  
*kinawa nwandagossiweg,* }  
*winawa nwandawassiwindjig.* }

## IMPERFECT. TENSE.

*Nin nwandagoiàmban,* I who was heard,  
*kin nwandagoiamban,*  
*win nwandawindiban,*  
*ninawind nwandagoiàngiban,* } we who . . .  
*kinawind nwandagóiangoban,* }  
*kinawa nwandagoiegoban,* }  
*winawa nwandawindibanig,* }

*Nin nwandagossiwàmban,* I who was not heard,  
*kin nwandagossiwamban,*  
*win nwandawassiwindiban,*  
*ninawind nwandagossiàngiban,* } we who were not h.,  
*kinawind nwandagóssiwangoban,* }  
*kinawa nwandagossiwegoban,* }  
*winawa nwandawassiwindibanig.* }

Form the other four tenses of these participles after the above *present* and *imperfect* tenses ; as : *Nin ga-nondago-idn. . . Nin ga-nondagoidmban. . . Nin ge-nondagoiàn. . . Nin ge-gi-nondagoidn. . .*

*Remark.* There are some verbs belonging to this IV. Conj., which end in *owa*. It must, however, be observed,



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The *subjunctive* mood differs a little, in the third persons, as follows :

## PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakitéogoiàn</i> , if I am struck,	<i>gossiván</i> ,	
<i>pakitéogoiàn</i> ,	<i>gossiwan</i> ,	
<i>pakitéond</i> ,	<i>wassiwind</i> ,	
<i>pakiteogod</i> , if he is st. by . . .	<i>gossig</i> ,	
<i>pakitéogoiàng</i> ,	} if we . . .	
<i>pakitéogoiàng</i> ,		<i>gossiàng</i> ,
<i>pakitéogoiàng</i> ,		<i>gossiàng</i> ,
<i>pakitéogoiég</i> ,	<i>gossiweg</i> ,	
<i>pakitéondwa</i> ,	<i>wassiwindwa</i> ,	
<i>pakiteogowad</i> ,	<i>gossigwa</i> .	

PERFECT TENSE.

<i>Gi-pakiteogoiàn</i> , when I have been st.	<i>gossiàn</i> ,
<i>gi-pakiteogoiàn</i> ,	<i>gossiwan</i> ,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

* <i>Pakitéogoiàmбан</i> , had I been struck,	<i>gossiàmбан</i> ,	
<i>pakitéogoiàmбан</i> ,	<i>gossiàmбан</i> ,	
<i>pakiteondiban</i> ,	<i>wassiwindiban</i> ,	
<i>pakiteogoiàngiban</i> ,	} if we . . .	
<i>pakiteogoiàngiban</i> ,		<i>gossiàngiban</i> ,
<i>pakiteogoiàngiban</i> ,		<i>gossiàngiban</i> ,
<i>pakiteogoiégiban</i> ,	<i>gossiwegiban</i> ,	
<i>pakiteondwaban</i> ,	<i>wassiwindwaban</i> ,	

Form the two *future* tenses of the subjunctive after the above *present* tense, viz : *Ge-pakitéogoiàn* . . . *Ge-gi-pakitéogoiàn* . . .

\* See Remark 3, p. 116.

The two tenses of the *conditional mood* are easily formed after the above *present* and *perfect* tenses, viz: *Nin da-pakitéogo . . . Nin da-gi-pakitéogo . . .*

The *imperative mood* is to be formed after the above paradigm, viz: *Ki ga-pakiteogo . . . Ta-pakiteowa . . . etc.*

## PARTICIPLES.

### PRESENT TENSE.

*Nin pékitéogoiân*, I who am struck,  
*kin pékitéogoiân*,  
*win pekiteond*,  
*ninawind pekiteogoiâng*, } we who are struck.  
*kinawind pekiteogoiang*, }  
*kinawa pekiteogoiég*,  
*winawa pekiteondjig*.

*Nin pekitéogossiwan*, I who am not struck,  
*kin pekitéogossiwan*,  
*win pekiteowassiwind*,  
*ninawind pekiteogossiwang*, } we who are not struck,  
*kinawind pekiteogossiwang*, }  
*kinawa pekiteogossiweg*,  
*winawa pekiteowassiwindjig*.

### IMPERFECT TENSE.

*Nin pekitéogoiâmban*, I who was struck,  
*kin pekitéogoiâmban*,  
*win pekiteondiban*,  
*ninawind pekiteogoiângiban*, } we who were struck,  
*kinawind pekiteogoiangoban*, }  
*kinawa pekiteogoiégoban*,  
*winawa pekiteondibanig*,

*Nin pekíteogossiwanâmban*, I who was not struck,  
*kin pekíteogossiwanâmban*,

*win pekiteowassiwindiban,*  
*ninawind pekiteogossiwanngiban,* } we who were not  
*kinawind pekiteogossiwanngoban,* } struck,  
*kinawa pekiteogossiwegoban,*  
*winawa pekiteowassiwindibanig.*

Form the other tenses of these participles after the above two tenses, viz: *Nin ga-pakitéogoiàn . . . Nin ga-pakitéogoiamban . . . Nin ge-pakitéogoiàn . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE.\*

INDICATIVE MOOD.

**PRESENT TENSE.** *Nin wábamigo, nin nondágo gaie; da-inendam enamíad mójag, misiwé gaie.* A Christian ought to think always and everywhere: I am seen and I am heard.

*Aw abinodjì kawin mashi sigandawassi, kawin gaie igiw anishinabeg sigandawassiwag mashi.* This child is not yet baptized, nor are these Indians baptized yet.

*Mabam ikwescns mino ganawenima, omisseian o gagi-kimigon mojag.* This girl is well taken care of; she is always exhorted by her sister.

**IMPERFECT TENSE.** *Nin nandomigominaban gaie ninawind nimiiding, kawin dash nin gi-ijássimin.* We were also invited to the ball, but we did not go.

*Weweni kī babamitagomwaban waieshkat, kawin wika kid agonwetagossimwaban.* You were well obeyed in the beginning; you were never contradicted, (disobeyed.)

*Kakina nandomabanig, kawin dash anind pindigessiwag.* All were called, but some don't come in.

**PERFECT TENSE.** *Ketimagisidjig gi-ashamawag, gi-agwi-awag gaie; kawin awiia gi-ikonajaogossi bwa minind,*

\* See Note, p. 122.



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## SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Apégish mino dódawind mo jag aw inini ; apégich wika matchi dajimássiwind.* I wish that man would always be treated well, and never be spoken ill of.

*Kishpin ossan pisindagod aw oshkinawe, kawin gego matchi ikitossi ; nondágossig dash ossan, kitchi winigijwe.*

When that young man is heard by his father, he does not say a bad word ; but when he is not heard by his father, he speaks very indecently.

*Mi sa enamiékasodjig wendji-mino-dodamowad, anishinaben tchi wabamigowad, tchi minowinigowad gaie.* The reason why hypocrites do good works, is, to be seen and praised by men.

**PERFECT TENSE.** *Gi-waiéjimind naningim, gi-gimódimind gaie, mi nongom wendji-kitimagisid.* He is poor now, because he has been cheated often, and stolen from, (or, robbed.)

*Debéndjigeian, gi-kotagiigoian, gi-nissigoian gaie, nin ondji, mi ge-ondji-jawenimiian.* Lord, because thou hast been made to suffer and to die for me, therefore have mercy on me.

*Kawin weweni gi-anokissi, debenimigodjin gi-wabamigossig.* He did not work well, because his master (or, employer,) did not see him.

**PLUPERFECT TENSE.** *Gagwédjimigoianban nin da-gi-dibadjim minik kekendamàn.* Had I been asked, I would have told what I know.

*Pisindagóssiwamban kawin nin da-gi-kikendansimin ejiwébak Kije-Manito od inakonigewin.* If thou hadst not been listened to, we would not have known the law of God.

*Káginig ki da-gi-ánimisimin kakina, pindiganigóssi-wangoban Jesus od Anamiéwigamigong.* We would all

have suffered eternally, had we not been brought into the Church of Christ.

**FUTURE TENSE.** *Kishpin swánganamiangin iji bimádis-  
ian, mino niboian dash, mi api ge-ijiwinigoian kagige  
bimadisiwining.* If thou livest like a good Christian, and  
diest happy, then thou wilt be carried into life ever-  
lasting.

*Kawin ki 'bonigidétawassiwawag kidj' anishinabewag,  
mi ge-ondji-bonigidétagossiweg gaie kinawa ga-batá-iji-  
webisiieg.* You don't forgive your fellow-men, therefore  
you also will not be forgiven what you have sinned, (your  
sins shall not be forgiven to you.)

*Aniniwapi ge-dibaamagod ga-anonigodjin ? Wégonen  
ge-minigod ?* When will he be payed by his employer?  
What will he be given?

**SECOND FUTURE TENSE.** *Pak odjitchisseg, mi api ge-gi-  
dibaamagoian minik mesinaamagoian, nind inendam.* I  
think, when Easter-Sunday arrives, I shall have been  
paid all that is owed to me.

*Kawin dash kinawa iwapi mashi ki ga-gi-kijikagossim  
kakina.* But you shall not yet have been paid all at that  
time.

### CONDITIONAL MOOD.

**PRESENT TENSE.** *Kawin ki da-jawénimigossi, kawin gaie  
ki da-mino-dodagossi, kishpin widigmad nctá-giwash-  
kwébid inini.* Thou wouldst not be treated with charity,  
and thou wouldst not be dealt with well, if thou marriest  
a habitual drunkard.

*Weweni da-dibaamawawag, kitchi nibiwa gi-anokiwag.*  
They ought to be paid well; they have done much  
work.

*Kishpin awia matchi dodang, wi-anwenindisossig dash,  
'kawin Kije-Maniton o da-bonigidetagossin.* If a person  
committed a bad action and would not repent, God would  
not forgive him.



**PERFECT TENSE.** *Aw inini da-gi-mino-ganawabama, da-gi-sagia gaie, megwa oma gi-aiad, nawátch mino bimadisi-pan.* That man would have been respected and beloved, during his stay here, if he had behaved better.

*Kawin ki da-gi-minaigóssim ishkotéwabo, pindigéssiwego-ban, siginigéwigamigong.* Nobody would have given you to drink ardent liquor, (firewater,) were you not gone to the tavern.

*Ossan o da-gi-aiáwigon aw kwiwisens, o da-gi-pakitegon gaie, wabamigopan.* That boy would have been reprimanded and beaten by his father, had he been seen by him.

### IMPERATIVE MOOD.

*Mano ki ga-wabamigo, kishpin mino dodaman; mano ki ga-nondago, kishpin wenijishing gego dibadodaman.* Be seen when you are doing good actions; and be heard, when you are telling something good and useful.

*Weweni, ta-dibaamawa aw Wemitigoji, kego ta-waiéssi-massi; weweni ki gi-anokitagowà.* Let that Frenchman be well paid, let him not be cheated; he worked well for you.

*Ambé, gaie ninawind nin gad-inénimigomin tchi minigo-iang, oshki masinaiganan.* Well, let us also be thought worth to receive new books.

*Kego mojang nin ga-matchi-dajimigossimin, nin kashken-damin.* Let us not always be spoken ill of; we are sad.

*Máno weweni nongom ki gad-ashamigóm, osám ginwénj ki gi-bakadém.* Be now well fed, you have starved too long.

*Ambé, ki ga-ságidinigom, wembigisiieg!* Be turned out, ye noisy fellows!

*Kego ta-anonassiwag igiw oshkinaweg, osam kitimiwag; kego gaie ta-debwetawassiwag, gaginawishkiwag.* Let



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PLUPERFECT TENSE. *Kinawa weweni ga-anwenimigoiegan, kego minawa, dodangegon ga-dodameg.* You who had been so friendly reprimanded, never more do what you have done.

*Igiw ga-ginaamawindibanig-kawin gi-babámitansiwag, kitwén gi-mádjawag;* those that had been forbidden, did not obey; they went away notwithstanding the prohibition.

FUTURE TENSE. *Kije-Manito Debendjiged mi aw ged-anokitawind mo jag, mi aw ged-apitchi-babamitawind;* God the Lord shall be always served, he shall be perfectly obeyed.

*Kinawa ge-matchi-dodagoieg, nind ikitowin ondji, ki jawendagosim; gi-ikito Jesus.* Jesus said: You who will be ill treated, because of my word, (religion,) you are happy.

*Awenenag igiw gijigong ged-assindjig?* Who are those that shall be placed in heaven?



There are some verbs belonging to this IV. Conjugation, that make an exception at the *second* person sing. of the *imperative mood*, in the active voice. There are *three* kinds of these verbs.

#### FIRST KIND.

Many verbs ending in *na* at the first person sing. indic., change this syllable *na* in *j*, at the *second* person singular, of the imperative; as:

VERBS.	2nd. PERS. SING. IMP.
<i>Nin pindigana</i> , I make him (her, it) go in;	<i>pindigaj.</i>
<i>Nin nana</i> , I fetch him, (her, it;)	<i>naj.</i>
<i>Nind odabana</i> , I drag him, (her, it;)	<i>odabaj.</i>
<i>Nin mina</i> , I give him, (her, it;)	<i>mij.</i>
<i>Nin wawina</i> , I call or name him, (her, it;)	<i>wawij.</i>
<i>Nind ijiwina</i> , I conduct, lead, carry him, (her, it;)	<i>ijiwij.</i>

<i>Nin takobina</i> , I tie or bind him, (her, it ;)	<i>takobij.</i>
<i>Nin bina</i> , I bring him, (her, it ;)	<i>bij.</i>
<i>Nin mádjiwina</i> , I carry or lead him, (her, it,) away ;	<i>mádjiwij.</i>
<i>Nin wíkobina</i> , I draw him, (her, it ;)	<i>wikobij.</i>
<i>Nin pakéwina</i> , I separate from him, (her, it ;)	<i>pakéwij.</i>
<i>Nin giwewina</i> , I carry or lead him, (her, it,) back again ;	<i>giwewij.</i>
<i>Nind apágina</i> , I throw him, (her, it ;)	<i>apágij.</i>
<i>Nind ónapina</i> , I harness a horse or dog ;	<i>ónapij.</i>
<i>Nin bísikona</i> , I dress him, (her, it ;)	<i>bisikoj.</i>
<i>Nin ganóna</i> , I speak to him, (her, it ;)	<i>ganój.</i>
<i>Nind anóna</i> , I hire or employ him, (her, it ;)	<i>anój.</i>
<i>Nin nona</i> , I suckle him, (her, it ;)	<i>noj.</i>
<i>Nind agóna</i> , I put on high, or hang up, him, (her, it ;)	<i>agój.</i>
<i>Nin bibagikona nabágissag</i> , I make thin a board ;	<i>bibagikoj.</i>
<i>Nin kíshkibona nabágissag</i> , I saw a board across ;	<i>kishkiboj.</i>
<i>Nin tashkibona nabágissag</i> , I saw a board along ;	<i>táshkiboj.</i>

Etc. etc. . . .

*Remark 1.* Sometimes, in hearing the above imperative pronounced, we should think there is an *n* before *j*; as : *nanj*, *wawinj*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

*Remark 2.* I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative ; as :

VERBS.

2nd PERS. SING. IMP.

<i>Nin ságidina</i> , I carry or turn him, (her, it,) out ;	<i>ságidin.</i>
<i>Nin pagídina</i> , I let him, (her, it,) go ;	<i>pagidin.</i>
<i>Nin wébina</i> , I throw him, (her, it,) away ;	<i>wébin.</i>

<i>Nin tangina</i> , I touch him, (her, it ;)	<i>tángin.</i>
<i>Nind ómbina</i> , I lift him, (her, it,) up ;	<i>ombin.</i>
<i>Nind odápina</i> , I take him, (her, it ;)	<i>odápin.</i>
<i>Nin gándina</i> , I push him, (her, it ;)	<i>gándin.</i>
<i>Nin nawadina</i> , I take hold of him, (her, it ;)	<i>nawadin.</i>
<i>Nin mindjimina</i> , I hold him, (her, it ;)	<i>mindjimin.</i>
<i>Nind óndina</i> , I take him, (her, it,) from somewhere ;	<i>ondin.</i>
<i>Nin ságabigina</i> , I lead him, (her, it,) on a string ;	<i>sagabigin.</i>
<i>Nin kitchinagijina</i> , I bowél, or gut him, (her, it ;)	<i>kitchinagijin.</i>
<i>Nin tchekágamina</i> , I dip him, (her, it,) in ;	<i>tchekágamin.</i>
<i>Nind ikona</i> , I put him, (her, it,) away ;	<i>ikón.</i>
<i>Nin pakona</i> , I flay him, (her, it ;)	<i>pakon.</i>
<i>Nin dibakona</i> , I judge him, (her, it ;)	<i>dibákon.</i>
<i>Nin takona</i> , I seize him, (her, it ;)	<i>takón.</i>
Etc. etc. . . . .	

*Remark.* It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imp.; and some do not, they have a regular imperative.

#### SECOND KIND.

The verbs of this Conjugation, ending in *ssá*, at the first person sing. of the indicative mood, change this termination in *shí*, at the second person sing. of the imperative mood ; as :

VERBS.	2 <sup>nd</sup> PERS. SING. IMP.
<i>Nin gossá</i> , I am afraid of him, (her, it ;)	<i>goshí.</i>
<i>Nind assá</i> , I put him, (her, it ;)	<i>ashí.</i>



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The following verbs are irregular at the second person singular of the imperative mood, but they are regular in the plural.

VERBS.	2nd PERS. SING. IMP.
<i>Nind awá</i> , I make use (of some <i>an.</i> obj. ;)	<i>awí.</i>
<i>Nind iná</i> , I tell him, (her, it ;)	<i>ijí.</i>
<i>Nind ondji-naná</i> , I kill him, (her, in,) for such a reason, (for religion's sake, etc.)	<i>ondji-naní.</i>
Etc. etc. . . .	

*Remark.* The verbs of all these kinds are irregular only in the *imperative mood*; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the "*Cases*" this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the "*Cases*."

#### IV. DUBITATIVE CONJUGATION.

##### ACTIVE VOICE.

##### AFFIRMATIVE FORM.

##### INDICATIVE MOOD.

##### PRESENT TENSE.

##### *Singular.*

*Nin. wabamadog*, I see him perhaps,  
*ki wabamadog*,  
*o wabamadogenan*,  
*nin wabamanadog*,  
*ki wabamawadog*,  
*o wabamawadogenan*,

##### *Plural.*

*adogenag*,  
*adogenag*,  
*adogenan*,  
*anadogenag*,  
*awadogenag*,  
*awadogenan*,

## IMPERFECT TENSE.

<i>Wabamáwagiban</i> , I saw him perhaps,	<i>awagwaban</i> ,
<i>wabamáwadiban</i> ,	<i>awadwaban</i> ,
<i>wabamagoban</i> ,	<i>agoban</i> ,
<i>wabamawangidiban</i> ,	<i>awangidwaban</i> ,
<i>wabamawangoban</i> ,	<i>awangwaban</i> ,
<i>wabamawegoban</i> ,	<i>awegwaban</i> ,
<i>wabamagwaban</i> ,	<i>agwaban</i> ,

} we saw . . .

Form the remaining tenses after these two.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Waiabamáwagen</i> , whether I see him,	<i>áwagwawen</i> ,
<i>waiabamáwaden</i> ,	<i>awadwawen</i> ,
<i>waiabamagwen</i> ,	<i>agwen</i> ,
<i>waiabamáwangiden</i> , ( <i>ninawind</i> ),	<i>awangidwawen</i> ,
<i>waiabamawangen</i> , ( <i>kinawind</i> ),	<i>awangwawen</i> ,
<i>waiabamawegwen</i> ,	<i>awegwawen</i> ,
<i>waiabamawagwen</i> ,	<i>awagwen</i> ,

## PERFECT TENSE.

<i>Ga-wabamáwagen</i> , if I have perh. seen him,	<i>áwagwawen</i> ,
--	--------------------

Etc., after the above *present tense*.

## PLUPERFECT TENSE.

<i>Wabamáwagibanen</i> , if I had perh. seen him,	<i>áwagwabanen</i> ,
<i>wabamawadibanen</i> ,	<i>awadwabanen</i> ,
<i>wabamagobanen</i> ,	<i>agobanen</i> ,
<i>wabamawangidibanen</i> ,	<i>awangidwabanen</i> ,
<i>wabamawangobanen</i> ,	<i>awangwabanen</i> ,



*wabamawegobanen,*  
*wal amawagobanen,*

*awegwabanen,*  
*awagobanen.*

The *future* tense is formed after the *present*; as: *Ge-wabamáwagen*, etc. . .

## PARTICIPLES.

### PRESENT TENSE.

#### *Singular:*

*Nin waiábamáwagen*, I who perhaps see him,  
*kin waiábamáwaden*, thou who perh. seest him,  
*win waiábamagwen*, he who perh. sees him,  
*i iw waiábamagwenan*, he whom he sees perhaps,  
*ninawind waiábamawangiden*, } we who see him perh.,  
*kinawind waiábamawangen*, }  
*kinawa waiáwan awegwen*, you who perh. see him,  
*winawa waiábamagwenag*, they who perh. see him,  
*iniw waiában awagwenan*, he whom they perh. see.

#### *Plural:*

*Nin waiábamáwagenag*, I who perhaps see them,  
*kin waiábamáwadenag*, thou who perh. seest them,  
*win waiábamagwen*, he who perhaps sees them,  
*iniw waiábamagwenan*, they whom he sees, perh.  
*ninawind waiábamawangidenag*, } we who perh. s. them.  
*kinawind waiábamawangenag*, }  
*kinawa waiábamawegwenag*, you who perh. see them,  
*winawa waiábamagwenag*, they who perh. see them,  
*iniw waiábamawagwenan*, they whom they perh. see.

### PERFECT TENSE.<sup>1</sup>

#### *Singular.*

*Nin ga-walámáwagen*, I who perh. have seen him.

#### *Plural*

*Nin ga-wabamáwagenag*, I who perh. have seen them.  
Etc., after the above *present tense*.



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## ACTIVE VOICE.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

*Kawin nin wabamassidog*, I don't perhaps see him,  
 " *ki wabamassidog*,  
 " *o wabamassidogenan*,  
 " *nin wabamassinadog*,  
 " *ki wabamassiwadog*,  
 " *o wabamassiwadogenan*,

*Plural.*

*Kawin nin wabamassidogenag*, I don't perhaps see them,  
 " *ki wabamassidogenag*,  
 " *o wabamassidogenan*,  
 " *nin wabamassinadogenag*,  
 " *ki wabamassiwadogenag*,  
 " *o wabamassiwadogenan*,

## IMPERFECT TENSE.

*Singular.*

*Kawin wabamássiwigiban*, I did p. not see him,  
 " *wabamássiwadiban*,  
 " *wabamassigoban*,  
 " *wabamassiwangidiban*, } we did p. n. . .  
 " *wabamassiwangoban*, }  
 " *wabamassiwegoban*,  
 " *wabamassigwaban*,

*Plural.*

*Kawin wabamassiwagwaban*, I did perh. not see them,  
 " *wabamassiwadwaban*,

“ *wabamassigoban,*  
 “ *wabamassiwangidwaban,* }  
 “ *wabamassiwangwaban,* }  
 “ *wabamassiwegwaban,* }  
 “ *wabamassigwaban,*

After these two tenses all the others of the *indicative* mood are easily formed.

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

#### *Singular.*

#### *Plural.*

<i>Waiabamássiwagen,</i>	if I p. don't s. him,	<i>assiwagwawen,</i>
<i>waiabamassiwaden,</i>		<i>assiwadwawen,</i>
<i>waiabamassigwen,</i>		<i>assigwen,</i>
<i>waiabamassiwangiden,</i>	} if we p. don't see him,	<i>assiwangidwawen,</i>
<i>waiabamassiwangen,</i>		<i>assiwangwawen,</i>
<i>waiabamassiwegwen,</i>		<i>assiwegwawen,</i>
<i>waiabamassiwagwen,</i>		<i>assiwagwen.</i>

### PERFECT TENSE.

*Ga-wabamássiwagen,* whether I have *assiwagwawen,*  
not seen him.

Etc., as above in the *present tense.*

### PLUPERFECT TENSE.

<i>Wabamassiwagibanen,</i>	if I had not	<i>assiwagwabanen,</i>
seen him,		
<i>wabamassiwadibanen,</i>		<i>assiwadwabanen,</i>
<i>wabamassigobanen,</i>		<i>assigobanen,</i>
<i>wabamassiwángidibanen,</i>	} if we . . .	<i>assiwangidwabanen,</i>
<i>wabamássiwangobanen,</i>		<i>assiwangwabanen,</i>
<i>wabamassiwegobanen,</i>		<i>assiwegwabanen,</i>
<i>wabamassiwagobanen,</i>		<i>assiwagobanen,</i>

The *future* tense to be formed after after the *present*; as;  
*Ge-wabamássiwagen,* . . . *Ge-wabamassiwaden,* etc.

## PARTICIPLES.

## PRESENT TENSE.

*Singular.*

*Nin waiábamássiwagen*, I who perhaps see him not,  
*kin waiábamassiwaden*, thou who perh. 'seest him not,  
*win waiabamassigwen*, he who perhaps does not see  
 him,

*iniw waiábamassigwenan*, he whom he p. does not s.,  
*winawind waiabamassiwangiden*, { we who don't perhaps  
*binawind waiabamassiwangen*, } see him,

*kinawa waiábamassiwegwen*, you who perhaps don't see  
 him,

*winawa waiabamassigwenag*, they who perhaps don't see  
 him,

*iniw waiabamassiwagwenan*, he whom they p. don't s.

*Plural.*

*Nin waiabamássiwagenag*, I who perh. don't see them,  
*kin waiabamássiwadenag*, thou who dost not 'p.' see  
 them,

*win waiabamassigwen*, he who perhaps does not see  
 them,

*iniw waiabamassigwenan*, they whom he p. does not  
 see,

*winawind waiabamassiwangidenag*, { we who don't perh. s.  
*kinawind waiabamassiwangenag*; } them,

*kinawa waiabamassiwegwenag*, you who p. don't s. them,

*winawa waiabamassigwenag*, they who p. don't s. them,

*iniw waiabamassiwagwenan*, they whom they do p. . .

## PERFECT TENSE.

*Singular.*

*Nin gá-wabamássiwagen*, I who have p. 'not seen' him,

*Plural.*

*Nin ga-wabamassiwagenag*, I who have p. not s. them,  
 Etc., after the above *present* tense.



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EXAMPLES ON THE ACTIVE VOICE OF THE IV. DEBIT. CONJ.  
AFFIRMATIVE AND NEGATIVE FORMS.

INDICATIVE MOOD.

PRESENT TENSE

*Ki kikenimadog William; ningoting oma gi-bi-ija.* I suppose thou knowest William; he came here once.

*Kawin gwetch o mindjiminassiwadogenan onidjanissiwan; mojag nimiiding ijawan.* They do probably not much keep back their children, (from evil,) they always go to dancing parties.

*Kawin nongom naningim ki wabamassiwadog kimissewa, eko-widiged.* You do probably not see often now your sister, since she is married.

IMPERFECT TENSE. *Paul gikamagoban o widigemaganan; mi wendji-madjad ganabatch aw ikwe.* They say Paul solded his wife; that is perhaps the reason why the woman goes away.

*Kawin wabamassigwaban nakawe mekatewikwanaien, bwa gopiwad.* I think they did not go to see the priest, before they went in the interior, (inland.)

PERFECT TENSE. *Ki gi-wissokawadogenag metchi-gijwed-jig, mi wendji-kikendaman nibiwa matchi ikitowinan.* Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

*Kawin gwaiak nin gi-nissitotawassinadog aw inini ga-bi-ikitogwen; kawin sa gwaiak nin gi-ijilchigessimin.* We have probably not well understood that man, what he has said here, for we have not done the right thing.

*Gi-kitchi-bashanjeowa aw kwiwisens. Anish, o gi-agon-wetawadogenan ossan.* This boy has been whipped thoroughly. Why, he has probably been disobedient to his father.

PLUPERFECT TENSE. *Kawin mashi gi-kikenimassiwadiban pindig aiad, api debadjimoian iw.* Thou hadst pro-

bably not yet known that he was in the room, at the time when thou toldst that.

*Bibonong anishinabeg gi-amogwaban kakina o pakwejiganimiwan, gi-bwa-odjitchissenig anamikodading.* Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

*Kawin nindangwe gi-aiawassigoban mashi onidjanissan gi-anamiegijigadinig.* My sister-in-law (a female speaking) had not yet had her child last Sunday, they say.

### SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Geget wedi nongom o gaganonan, endogwen dash nessitawinawagwen.* He is now indeed speaking to him there, but I don't know whether he recognises him.

*Anawi nin pisindawa, kawin dash nin kikendansin, gwaiak nessitotawáwagen.* I listen to him indeed, but I don't know whether I understand him right.

*Kawin ki kikenimissinon, nongom geget jangenimassiwaden, ginwenj dash ki gi-jingenimaban.* I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

**PERFECT TENSE.** *Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen.* He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

*Mi egoiang ninawind ga-waiejimáwangiden aw inini; kawin dash nin kikendansimin.* They say of us that we have cheated that man; but we know nothing of it. (The person spoken to, not included.)

*Kawin nin mikwendansin, wika ga-dajimáwagwawen igiw ikewag.* I don't recollect to have ever spoken ill of those women.



**PLUPERFECT TENSE.** *Namandj ga-dogwen; tchi gi-dibaam-awagobanen gaie kakina mesinaamawadjin, bwa madjad.* I don't know what was the matter with him, and whether he had paid all his creditors before he went away.

*Endogwen wika tchi gi-gimodimassigobanen onigiigon, mi dash pitchinag; tchi gi-apitchi-gimodid.* It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

**FUTURE TENSE.** *Kishpin Wawiiatanong ijad, mi idog iwapi ge-wabamagwen ogwissan, kishpin keiabi bimadis-inigwen.* If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

*Namandj api ge-giwanimassiwaden wika koss. Namandj api ge-minadenimawaden mo jag.* I don't know when the time will arrive, when thou shalt no more tell lies to thy father; and the time when thou shalt always respect him.

## PARTICIPLES.

**PRESENT TENSE.** *Mi aw inini waiabamassigwen wika Bwanan. Nibiwa nin gi-wabamag.* This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

*Kin aiawawaden nibiwa jonia, jawenimishin, nin kitchi kitimagis.* Thou who art supposed to have much money, have mercy on me, I am very poor.

*Kakina igiw weicjimagwenag widj' anishinabewan, o da-mikwenimawan Kije-Maniton misi gego kekendamini-djin.* All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

**PERFECT TENSE.** *Aw ga-matchi-dolawassigwen wika widj' anishinaben; geget kitchi jawendagosi.* He that perhaps never has done wrong to his fellow-men, is very happy indeed.



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## PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Nin wabamigomidog</i> , I am per-	<i>Kawin igossimidog</i> ,
haps seen,	
<i>ki wabamigomidog</i> ,	„ <i>igossimidog</i> ,
<i>wábamadog</i> ,	„ <i>assidog</i> ,
<i>o wabamigodogenan</i> ,*	„ <i>igossidogenan</i> ,
<i>nin wabamigominadog</i> ,	„ <i>igossiminadog</i> ,
<i>ki wabamigomwadog</i> ,	„ <i>igossimwadog</i> ,
<i>wabamadogenag</i> ,	„ <i>assidogenag</i> ,
<i>o wabamigowadogenan</i> ,	„ <i>igossiwiadogenan</i> .

## IMPERFECT TENSE.

<i>Wabamigowàmban</i> , I was	<i>Kawin igossi wàmban</i> ,
perhaps seen,	
<i>wabamigówamban</i> ,	„ <i>igóssi wamban</i> ,
<i>wabamawindiban</i> ,	„ <i>assiwindiban</i> ,
<i>wabamigogoban</i> , he was	„ <i>igossigoban</i> ,
per. seen by . . .	
<i>wabamigowángiban</i> ,	{ we „ <i>igossi wángiban</i> , were „ <i>igóssi wangoban</i> , p.s. „
<i>wabamigówangoban</i> ,	
<i>wabamigowegoban</i> ,	„ <i>igossi wegoban</i> ,
<i>wabamawindwaban</i> ,	„ <i>assiwindwaban</i> ,
<i>wabamigogwaban</i> , they	„ <i>igossigwaban</i> .
were p. seen by . . .	

The remaining tenses of the *indicative* are to be formed after these two.

---

\* See Remark p. 229.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Waiabamigowànen</i> , if I am per-	<i>igossiwanen</i> ,
haps seen,	
<i>waiabamigówanen</i> ,	<i>igóssiwanen</i> ,
<i>waiabamáwinden</i> ,	<i>ássiwinden</i> ,
<i>waiabamigogwen</i> , if he is per-	<i>igossigwen</i> .
haps seen by . . .	
<i>waiabamigowàngen</i> ,	} if we . . .
<i>waiabamigówaugen</i> ,	
<i>waiabamigowegwen</i> ,	
<i>waiabamáwindwawen</i> ,	
<i>waiabamigowagwen</i> , if they are	
perhaps seen by . . .	<i>igossiwanen</i> ,
	<i>igóssiwanen</i> ,
	<i>igossiwegwen</i> ,
	<i>assiwindwawen</i> ,
	<i>igossiwàgwen</i> .

## PERFECT TENSE.

*Ga-wabamigowànen*, that I have *igossiwanen*,  
perhaps been seen,

Etc., after the above *present* tense.

## PLUPERFECT TENSE.

<i>Wabamigowàmbanen</i> ,* if I had	<i>igossiwàmbanen</i> ,
perhaps been seen,	
<i>wabamigówambanen</i> ,	<i>igóssiwambanen</i> ,
<i>wabamáwindibanen</i> ,	<i>assiwindibanen</i> ,
<i>wabamigowàngibanen</i> ,	} if we
<i>wabamigówangobanen</i> ,	
<i>wabamigowegobanen</i> ,	
<i>wabamáwindwabanen</i> ,	
	. . .
	<i>igossiwanèngibanen</i> ,
	<i>igóssiwangobanen</i> ,
	<i>igossiwegobanen</i> ,
	<i>assiwindwabanen</i> .

\* See Note, p. 249.

## FUTURE TENSE.

*Ge-wabamigowànen*, that I will *igossiwànen*.  
be perhaps seen,

Etc., after the above *present tense*.

## PARTICIPLES.

## PRESENT TENSE.

*Nin waiabamigowànen*, I who am perhaps seen,  
*kin waiabamigówanen*, thou who art perhaps seen,  
*win waiabamáwinden*, he who is perhaps seen,  
*iniw waiabamigogwenan*, he who is per. seen by . . .  
*ninawind waiabamigowàngen*, } we who are . . .  
*kinawind waiabamigówangen*, }  
*kinawa waiabamigowegwen*, you are perhaps seen,  
*winawa waiabamáwindenag*, who are perhaps seen,  
*iniw waiabamigowagwenan*, who are per. seen by . . .

*Nin waiabamigossiwànen*, I who am per. not seen,  
*kin waiabamigóssiwànen*, thou who art p. not seen,  
*win waiabamássiwinden*, he who is p. not seen,  
*iniw waiabamigossigwenan*, he who is perhaps not  
seen by . . .  
*ninawind waiabamigossiwàngen*, } we who are . . .  
*kinawind waiabamigóssiwangen*, }  
*kinawa waiabamigossiwegwen*, you who are p. not seen,  
*winawa waiabamássiwindenag*, they who are p. not seen,  
*iniw waiabamigossiwagwenan*, they who are perhaps  
not seen by . . .

## IMPERFECT TENSE.

*Nin waiabamigowàmbanen*, I who was perhaps seen,  
*kin waiabamigówambanen*, thou who wast . . .  
*win waiabamáwindibanen*, he who was perhaps seen.



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*Ambe madjada ; kawin ki minwenimigossiminadog oma.*  
Let us go away ; I think we are not well liked here. "

*O kikenimigodogenan ossan aw oshkinawe ejiwebisid, kawin dash od anwenimigossin.* I suppose the father of this young man knows his conduct, (he is probably known by his father,) but he does not reprimand him.

IMPERFECT TENSE. *Kawin jingënimassiwindiban oma ; anisha win gi-inendam wi-madjad.* I think he was not disliked here ; it was his own will to go away.

*Ossiwan ganabatch wabamigogwaban igiw kwiwisensag, geget ta-animisiwag.* These boys were probably seen by their father, they will be punished, (they will suffer.)

PERFECT TENSE. *Kawin weweni gi-nitawigiassidogenag igiw abinodjüag, anotch sa match ijwebisiwag.* It seems that these children have not been well brought up, because they have many faults.

*Ki gi-wabamigomiwadog bi-dagwishineg ; waiba ta-pindigewag.* You have probably been seen when you arrived ; they will soon come in.

*Gi-kitchi-apitenimadog aw mashkikiwinini megwa kitchi odeñang gi-danisd.* This physician, I understood, has been very highly esteemed, while he lived in the city.

PLUPERFECT TENSE. *Anin enakamigak, nidji ? Gi-kitchi-ashamawindwaban kiwe anishinabeg agaming.* What is the news, comrade ? I hear the Indians had a great dinner on the other side.

*Gonima gi-kikinoamagowamban masinaigan, bwa dagwishinàn oma.* Thou hadst perhaps been taught to read before I arrived here.

### SUBJUNCTIVE MOOD:

PRESENT TENSE. *Kishpin kekënimigowàngen oma aiaiang, pabige anishinabeg nin ga-bi-mawadissigonanig.* If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

*Kego wika inendangen : Mi oma waiabamigossiwanen. Misiwe ki wabamig Debendjiged. Never think : Here, I suppose, I am not seen. Everywhere the Lord sees thee.*

*Endogwen méno-dodawáwinden ningwiss, nissatchiwan ga-ijiwinind. I don't know whether my son that was taken below, (to some southern or western place,) is well treated, (or not.)*

PERFECT TENSE. *Kawin nin debwetansin ekitong, mi sa weweni ga-dibaamágóssiwegiwen, gi-anokiëg. I don't believe what they say, that is, that you have perhaps not been well paid for your work,*

*Ki gi-nóndam na, ga-kitchi-gimodimáwinden kissaie tibikong? Hast thou heard what is said; that much property has been stolen from thy brother last night?*

*Ga-wabamigówanen signigéwigamigong gi-pindigeian, mi sa, gi-giwashkwebi, wendji-igoian. - Because thou hast probably been seen to go to a tavern, that is the reason why they say that thou hast been drunk.*

PLUPERFECT TENSE. *Gi-aiawamban iwapi sagaiganing, ginissáwindwabanen nij Wemitigojiwag. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there*

*Kawin nin kikendansin ashamigóssiwdmbánen.— Anisha ikitom; weweni mo jag nin gi-bamiigo. I don't know that I had not been well fed, (given to eat.) They tell a lie; I have always been well taken care of.*

*Nissing nin gi-bibag, mi dash pitchinag ga-nondagowám-bánen. I called (hollowed,) three times, and then only, I suppose, I was heard.*

FUTURE TENSE. *Kishpin miño anokiian, mi na api geminwenimigowánen? If I work well, shall I then be (perhaps,) liked?*

*Ged-ako-mino-dodagóssiwángen oma, mo jag nin ga-wási-tawendamin. As long as we shall not be well treated*



here, we will always be sorrowful. (The person spoken to, *not* included.)

*Ged-ako-anonigówangen, mojáḡ ki gad-aiamin oma.* As long as we shall be employed, we will always remain here. (The person spoken to *included*.)

## PARTICIPLES.

**PRESENT TENSE.** *Mi sa aw inini anotch dejimáwinden.*

*Anisha dash geget ina; kawin matchi ijitchigessi.* This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth; he does not act wrong.

*Awegwenan kekinoamagogwenan anamiewin; jaigwa nibiwa o kikendan.* I don't know who is the person by whom she was taught to say prayers; she knows already much.

*Kin wika waiabamigóssiwanen anamiewigamigong, anindi kin ge-wi-ijaian, gi-ishkwa-bimadisiian aking?* Thou who never art seen in the church, as I understood, where shalt thou go after death? (when thou hast finished to live on earth?)

**IMPERFECT TENSE.** *Kinawa wika mashi kékenimigossiwegobanen tchi anwenindisoieg, ka na nibowin ki gotansinawa?* You who were perhaps never known to repent, are you not afraid of death?

*Kin nwandagówambanen gi-dajimad aw inini, ki gad-animis ganabatch.* Thou who wast probably heard when thou spokest ill of that man, thou wilt perhaps suffer for it.

**PERFECT TENSE.** *Awegwenan ga-wabiigógwenan, kawin ninawind nin kikendansimin; win'igo gagwedjimig.* Who he is that has opened his eyes, we know not; ask him.

*Kin ga-minigówanen kitchi nibiwa joniia, jawenim kid inawemaganag ketimagisidjig.* Thou who hast been



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## FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wábamín</i> , I see thee,	<i>Kawín</i> issinon,
<i>ki wábamigo</i> ,* we see thee,	“ igóssi,
<i>ki wábamig</i> , he sees thee,†	“ igóssi,
<i>ki wábamigog</i> , they see thee,	“ igóssig;
<i>ki wábamininim</i> , I see you,	“ issinoninim
<i>ki wábamigom</i> , we see you,	“ igóssim,
<i>ki wábamigowa</i> , he sees you,	“ igóssiwa,
<i>ki wábamigowag</i> , they see you,	“ igóssiwag,

IMPERFECT TENSE.

AFFIRMATIVE FORM.

*Ki wabamininaban*, I saw thee,  
*ki wabamigonaban*, we saw thee,  
*ki wabamigoban*, he saw thee,  
*ki wabamigobanig*, they saw thee,  
*ki wabamininimwaban*, I saw you,  
*ki wabamigominaban*, we saw you,  
*ki wabamigowaban*, he saw you,  
*ki wabamigowabanig*, they saw you.

NEGATIVE FORM.

*Kawín ki wabamissinoninaban*, I did no see thee,  
*ki wabamigossinaban*, we did not see thee,  
 “ *ki wabamigossiban*, he . . .  
 “ *ki wabamigossibanig*, they . . .

\* See Remark at the end of this paradigm.

† See Remark, p. 201.

- “ *ki wabamissinoninimwaban,*  
 “ *ki wabamigossiminaban,*  
 “ *ki wabamigossiwan,*  
 “ *ki wabamigossiwanig.*

AFFIRMATIVE FORM.      NEGATIVE FORM.

PERFECT TENSE.

*Ki gi-wabamin,* I have seen thee, *Kawin issinon,*  
*ki gi-wabamigo,* we have seen thee, “ *igóssi,*  
 Etc., after the above *present* tense, prefixing *gi-*.

PLUPERFECT TENSE.

*Ki gi-wabamininaban,* I had seen *Kawin issinoninaban,*  
 thee,  
*ki gi-wabamigonaban,* we had “ *igossinaban,*  
 seen thee,  
 Etc., after the above *imperfect* tense prefixing *gi-*.

The two *future* tenses are easily formed after the *present*, prefixing *ga-*, and *ga-gi-*; as: *Ki ga-wabamin* . . . *Ki ga-gi-wabamin*.

SUBJUNCTIVE MOOD.

PERFECT TENSE. I

<i>Kishpin wabaminàn,*</i> if I see thee,	<i>issinowàn,</i>
“ <i>wabamigoian,</i> if we see thee,	<i>igossiwan,</i>
“ <i>wabamik,</i> if he sees thee,	<i>issinog,</i>
“ <i>wabamikwa,</i> if they see thee,	<i>issinogwa,</i>
“ <i>wabaminagog,</i> if I see you,	<i>issinonagog,</i>
“ <i>wabamigoieg,</i> if we see you,	<i>igossiweg,</i>
“ <i>wabamineg,</i> if he sees you,	<i>issinoweg,</i>
“ <i>wabaminegwa,</i> if they see you,	<i>issinowegwa.</i>

\* See Remark I, p. 116.

## PERFECT TENSE.

*Gi-wabaminàn*, because I have seen *issinowàn*;  
 thee,  
*gi-wabamigoian*, because we have *igossiwan*.  
 seen thee,

Etc., after the above *present tense*, prefixing *gi-*.

## PLUPERFECT TENSE.

<i>Wábaminâmbân</i> ,*	had I seen thee,	<i>issinowâmbân</i> ,
<i>wábamigóiamban</i> ,	had we seen thee,	<i>igossiwanban</i> ,
<i>wabamikiban</i> ,	had he seen thee,	<i>issinogiban</i> ,
<i>wabamikwaban</i> ,	had they seen thee	<i>issinogwabam</i> ,
<i>wábinaginogoban</i> ,	had I seen you,	<i>issinonagoban</i> ,
<i>wabamigoiegoban</i> ,	had we seen you,	<i>igossiwegoban</i> ,
<i>wábinaginegoban</i> ,	had he seen you,	<i>issinowegoban</i> ,
<i>wabaminegwaban</i> ,	had they seen you,	<i>issinowegwaban</i> ,

Form the two *future tenses* after the *present*, prefixing *ge-* and *ge-gi-*, as: '*Ge-wábinàn*, when I shall see thee, . . . *Ge-gi-wábinàn*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood*, (p. 266,) prefixing *da-*, as: '*Ki da-wábin*, I would see thee, . . . *Ki da-gi-wábin*, I would have seen thee, . . .

## PARTICIPLES.

## PRESENT TENSE.

*Nin waiábinàn*, I who see thee,  
*winawind waiábinigoian*, we who see thee,  
*win waiábinik*, he who sees thee,  
*winawa waiábinikig*, they who see thee,  
*nin waiábinagog*, I who see you,

\* See Remark 3, p. 116.



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*Remark.* In the present tense of the indicative mood, (p. 224,) we have, *Ki wabamigo*, for, "we see thee," and *ki wabamigom*,† for "we see you." Properly, *ki wabamigo*, means, thou art seen; and *ki wabamigom*, you are seen. (See p. ead.) But it is certain that the Otchipwe language expresses it as above. You may ask, a hundred times, Otchipwe Indians that understand English: How do you say in Otchipwe: We see thee; we see you? They will always answer you: *Ki wabamigo, ki wabamigom*. The *Otawa* dialect of the same language has: *Ki wabaminimi*, for "we see thee," and *ki wabaminimmi*, for "we see you;" but this cannot be used in the *Otchipwe* dialect.

The verbs ending in *awa* at the first person singular indicative; make some little deviations from the preceding paradigm, as you will see here below. We take again the verb, *Nin nōndawa*, as an example.

In conjugating these verbs in our "*First Case*," we take off the whole termination *awa*; and then apply the terminations of the paradigm; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

### PRESENT TENSE.

<i>Ki nondon</i> , I hear thee,	<i>Kawin</i> ossinon,
<i>ki nondago</i> ,* we hear thee,	,, agossi,
<i>ki nondag</i> , he hears thee, <sup>o</sup>	,, agossi,
<i>ki nondagog</i> , they hear thee,	,, agossig,
<i>ki nondoninim</i> , I hear you,	,, ossinoninim,
<i>ki nondagom</i> ,* we hear you,	,, agossim,
<i>ki nondagowa</i> , he hears you,	,, agossiwa,
<i>ki nondagowag</i> , they hear you,	,, agossi wag,

† See Remark above.

## IMPERFECT TENSE.

<i>Ki nondoninaban</i> , I heard thee;	<i>Kawin</i> ossinóninaban,
<i>ki nondagonaban</i> , we heard thee,	„ agossinaban,
<i>ki nondagoban</i> , he heard thee,	„ agossiban,
<i>ki nondagobanig</i> , they heard thee,	„ agossibanig,
<i>ki nondoninimwaban</i> , I heard you,	„ ossinoninimwaban,
<i>ki nondagominaban</i> , we heard you,	„ agossiminaban,
<i>ki nondagowaban</i> , he heard you,	„ agossiwan,
<i>ki nondagowabanig</i> , they heard you,	„ agossiwanig,

Form the other tenses of the indicative mood after these two, as: *Ki gi-nondon*, I have heard thee. . . *Ki gi-nondoninaban*, I had heard thee. . . *Ki ga-nondon*, I will hear thee. . . *Ki ga-gi-nondon*, I shall have heard thee.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Kishpin nondonàn</i> , if I hear thee,	ossinowàn,
„ <i>nondágoian</i> , if we hear thee,	ágossiwan,
„ <i>nondok</i> , if he hears thee,	ossinog,
„ <i>nondokwa</i> , if they hear thee,	óssinogwa,
„ <i>nondonagog</i> , if I hear you,	ossinonagog,
„ <i>nondágoieg</i> , if we hear you,	ágossiweg,
„ <i>nondoneg</i> , if he hears you,	ossinoweg,
„ <i>nandonegwa</i> , if they hear you,	ossinowegwa,



## · PERFECT TENSE.

*Gi-nondonàn*, because I have heard thee,  
*gi-nondàgoian*, because we have heard thee,  
 heard thee,

Etc., after the above *present tense*, prefixing *gi-*.

## PLUPERFECT TENSE.

*Nondonàmban*, had I heard thee,      *ossinowàmban*,  
*nondágoiamban*, had we heard thee,      *agossiwbamban*,  
*nondokiban*, had he heard thee,      *ossinogiban*,  
*nondokwaban*, had they heard thee,      *ossinogwaban*,  
*nondónagogoban*, had I heard you,      *ossinonagogoban*,  
*nondagoiegoban*, had we heard you,      *agossiwegoban*,  
*nondonegoban*, had he heard you,      *ossinowegoban*,  
*nondonegwaban*, had they heard you,      *ossinowegwaban*.

Form the two *future tenses* after the *present*, as: *Ge-nondonàn*; when I shall hear thee . . . . *Ge-gi-nondonan*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, (p. 270,) prefixing *da-*, as: *Ki da-nondon*, I would hear thee . . . *Ki da-gi-nondon*, I would have heard thee . . .

## P A R T I C I P L E S.

## PRESENT TENSE.

*Nin nwanḍonàn*, I who hear thee,  
*ninawind nwanḍagoian*, we who hear thee,  
*win nwanḍok*, he who hears thee,  
*winawa nwanḍokig*, they who hear thee,  
*nin nwanḍonagog*, I who hear you,  
*ninawind nwanḍagoieg*, we who hear you,  
*win nwanḍoneg*, he who hears you,  
*winawa nwanḍonegog*, they who hear you,



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AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT, TENSE.

<i>Ki pakitéon</i> , I strike thee,	<i>Kawin</i> <i>qssinon</i> ,
<i>ki pakitéogo</i> , we strike thee,	“ <i>ogóssi</i> ,
<i>ki pakitéog</i> , he strikes thee,	“ <i>ogossi</i> ,
<i>ki pakitéogog</i> , they strike thee,	“ <i>ogossig</i> ;
<i>ki pakiteoninim</i> , I strike you,	“ <i>ossinoninim</i>
<i>ki pakiteogom</i> , we strike you,	“ <i>ogossim</i> ,
<i>ki pakiteogowa</i> , he strikes you,	“ <i>ogossiwa</i> ,
<i>ki pakiteogowag</i> , they strike you,	“ <i>ogossiwig</i> ,

## IMPERFECT TENSE.

	<i>Kawin</i>
<i>Ki pakiteoninaban</i> , I struck thee,	<i>ossinoninaban</i> ,
<i>ki pakiteogonaban</i> , we s. thee,	“ <i>ogossinaban</i> ,
<i>ki pakiteog</i> ,	
<i>ki pakiteogobanig</i> , they s. thee,	“ <i>ogossibanig</i> ,
<i>ki pakiteoninimwaban</i> , I s. you,	“ <i>ossinoninimwaban</i> ,
<i>ki pakiteogominaban</i> , we s. you,	“ <i>ogossiminaban</i> ,
<i>ki pakiteogowaban</i> , he s. you.	“ <i>ogossiwanaban</i> ,
<i>ki pakiteogowabanig</i> they s. you,	“ <i>ogossiwanabanig</i> ,

After these two tenses all the others of the *indicative mood* are formed; as: *Ki gi-pakitéon* . . . *Ki gi-pakiteoninaban* . . . *Ki ga-pakiteon* . . . *Ki ga-gi-pakiteon* . . .

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Kishpin</i>	<i>pakiteonàn</i> , if I strike thee,	<i>ossinowàn</i> ,
“	<i>pakiteogoian</i> , if we s. thee,	<i>ogossiwan</i> ,
“	<i>pakiteok</i> , if he strikes thee;	<i>ossinog</i> ,
“	<i>pakiteokwā</i> , if they s. thee,	<i>ossinogwā</i> ,
“	<i>pakiteónagög</i> , if I s. you,	<i>óssinonagög</i> ,
“	<i>pakitéogoiég</i> , if we strike you,	<i>ogossiweg</i> ,
“	<i>pakiteonég</i> , if he strikes you,	<i>ossinowég</i> ,
“	<i>pakiteonégwā</i> , if they s. you,	<i>ossinowégwā</i> ,

## PERFECT TENSE.

*Gi-pakitéonàn*, because I have *ossinowán*,  
struck thee,  
*gi-pakitéogoián* because we have *ogossiwan*,  
struck thee,

Etc., after the *present* tense, prefixing *gi-*.

## PLUPERFECT TENSE.

*Pakitéonámban*, had I s. thee, *ossinowámban*,  
*pakitéogoiámban*, had we s. t., *ogossiwámban*.  
*pakitéokiban*, had he s. thee, *ossinogiban*,  
*pakiteokwabañ*, had they s. t., *ossinogwámban*,  
*pakiteonágogóban*, had I s. you, *óssinonágogóban*,  
*pakiiéogoiégóban*, had we . . . *ogossiwegóban*,  
*pakitéonégóban*, had he s. you, *ossinowégóban*,  
*pakiteonegwámban*, had they s. you,  
you, *ossinowégwámban*,

Form the two *future* tenses after the above *present* tense;  
as: *Ge-pakiteonàn*, that I shall strike thee, . . . *Ge-gi-*  
*pakiteonàn*, that I shall have struck thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the above *indicative mood*, prefixing *da-*; as: *Ki da-pakiteon*, I would strike thee, etc.

## PARTICIPLES.

### PRESENT TENSE.

*Nin pekiteonàn*, I who strike thee,  
*ninawind pekiteogoiàn*, we who strike thee,  
*win-pekiteok*, he who strikes thee,  
*winawa pekiteokig'*, they who strike thee,  
*nin pekiteonagog*, I who strike you,  
*ninawind pekiteogoiæg*, we who strike you,  
*win pekiteoneg*, he who strikes you,  
*winawa pakiteonegog*, they who strike you.

*Nin pekiteossinowàn*, I who don't strike thee,  
*ninawind pekiteogossiwan*, we who don't strike thee,  
*win pekiteossinog*, he who does not strike thee,  
*winawa pekiteossinogig*, they who don't strike thee,  
*nin pekiteossinonagog*, I who don't strike you,  
*ninawind pekiteogossiweg*, we who don't strike you,  
*win pekiteossinoweg*, he who does not strike you,  
*winawa pekiteossinowegog*, they who don't strike you.

### IMPERFECT TENSE.

*Nin pekiteonàmban*, I who struck thee  
*ninawind pekiteogoiàmban*, we who struck thee,  
*win pekiteokiban*, he who struck thee,  
*winawa pekiteokibanig*, they who struck thee,  
*nin pekiteonagogoban*, I who struck you,  
*ninawind pekiteogoiægoban*, we who struck you,  
*win pekiteonegoban*, he who struck you,  
*ninawa pekiteonegobanig*, they who struck you.



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*nis.* Thy father whipped thee, not long ago, and thou behavest bad again.

**PERFECT TENSE.** *Nisso bibon ki gi-kikinoamoninim, kakinana ki gi-windamoninim ged-ani-dodameg tchi jawendagosiieg.* I have taught you three years, I have told you all you have to do, in order to be happy.

*Nosse, nind ànwèninidīs; kawin ki gi-babámitossinon, kawin ki gi-mino-dódossinon.* Father, I reproach it to myself that I have not obeyed thee, that I have not treated thee kindly.

*Kawin na ki gi-mináigossig ishkotéwabo?* Have they not given thee ardent liquor to drink?

**PLUPERFECT TENSE.** *Naningim ki gi-jawénimigobanig igiw ikwéwag ga-mádjadjig pitchinágo.* Those women that departed yesterday, had often been charitable to thee.

*Ki gi-nándotamagowabanig midjim, bwa dagwishinowad'oma.* They had asked you for some provisions, before they came here.

*Kawin ki gi-kikenimigossiminaban, oma gi-bi-ijaiegoban.* We did not know, (we had not known,) that you had come here.

**FUTURE TENSE.** *Nin mádja; kawin dash ganabátch minawa ki ga-wabamissinoninim omá aking; wedi eta, gijigong ki ga-wabamininim.* I am going away; and perhaps I will no more see you here on earth; but there in heaven I will see you.

*Debenimiiàn, ged-ako-bimadisiiàn ki ga-manádjiin, ki ga-mino-anokiton, ki ga-sagin enigokodeeian; gijigong dash kaginig ki ga-wabamin.* Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

*Kishpin mádjaian, ki ga-nópinanigo.* If thou goest away, we will follow thee.

**SECOND FUTURE. TENSE.** *Ki ga-gi-kikénimin ejwebisiian, tchi bwa bibong.* I shall have known thee how thou behavest; (I shall have known thy conduct,) before winter.

*Sigwang na ki wi-nagadán nind odénawénsinan? Kakina ki ga-gi-dibaamágo tchi bwa madjaian.* Wilt thou leave our little village next spring? We shall have paid thee all, before thou startest.

## SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Debendjigeian, apegish gwaiak kikenimikwa bemádisidjig ; ki da-sagiigog. Kishpin eta awia kikenimissinog, kawin ki sagiigossi.* Lord, I wish all men would know thee well; they would love thee. He only that knows thee not, does not love thee.

*Nin gi-gíjendam nongom, kaginig tchi debwetonàn minik ékitoian ; wika minawa tchi ágonwetossinowán.* I have firmly resolved now, always to believe thee (to obey thee) whatever thou sayest; never more to contradict thee, (to disobey thee.)

*Kwiwisensidog, wábaminégwa eta kinigiigowag, ki bisán abim ; kishpin dash kaginig ganawénimissinowegwa, pábige ki máchi dodám.* Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

**PERFECT TENSE.** *Nongom nin kikénindis eji-matchi-ijiwebisiian, gi-nondondn gi-anamiegijigak.* Now, after hearing thee last Sunday, I know myself how wicked I am.

*Gi-bamiikwa gi-ákosian, mi wendji-ságiangidwa.* We love them because they took care of thee when thou wast sick.



*Kawin ki kikénimissinoninim éji-nagamoieg, wika gi-nondossinonagog.* I don't know you, what singers you are, (how you sing,) as I never have heard you.

**PLUPERFECT TENSE.** *Wegönen dash'ga-bi-ondji-ijassiweg, gi-ano-nandominagogoban?* Why did you not come, although I had called you?

*Kishpin kinidjanissiwag pisindonegwaban, mewija o da-gi-bóniawan wassókawawadjin.* Had your children listened to you, they would have left their comrades long ago.

*Enigok bibágimissinogiban, kawin ki da-gi-bi-giwessi.* If he had not called thee very loud, thou wouldst not have returned.

**FUTURE TENSE.** *Jesus Debenimiian, aninwapi ge-wabaminan ki kitchitwawisiwining?* Lord Jesus, when shall I see thee in thy glory?

*Awénen ge-naníbikimineg wika, kishpin mo jag mino dodameg?* Who shall ever rebuke you, if you always do right?

*Osám naningim ki giwanim, mi jaigwa ge-ondji-debwe-tóssinogwa bemádisidjig;* thou tellest lies too often; that is the reason why people will now not believe thee.

### CONDITIONAL MOOD.

**PRESENT TENSE.** *Kishpin wenágwishigin wi-bi-ijaieg oma, ki da-kikinoamoninim, anotch gaie gego wenijishing ki da-windamoninim.* If you would come here evenings, I would teach you to read, and I would tell you many useful things.

*Kawin awiia anisha ki da-minigossi gego, ged-apitch-gashkitoian tchi anokiian;* nobody would give thee any thing for nothing, as long as thou art able to work.

*Ki da-ságiigowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-ánwenindisojegoban;* God would love you and would have mercy on you, if you would repent.



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FUTURE TENSE. *Kego wika wanénimaken aw ge-dibáko-nik; moĵag ki-ganawábamig.* Do thou never forget him who shall judge thee; he is always looking upon thee.

*Ninidjanissidog, kego wissokawákegon netá-giwashkwebidjig; mi sa igiw ged-apitchi-banadjinegog.* My children, don't associate with drunkards; they are those who will totally ruin you.

*Nikanissidog, wika ge-wanénimissinonagog, moĵag gaie kinawa mikwénimishig.* Brethren, whom I never shall forget, do also you always remember me.

SECOND FUTURE TENSE. *Debendjigeian, ge-gi-sagiikig aking enigokodeewad, mi-igiw ged-apitchi-jawendagosidjig gijigong.* Lord, those who shall have loved thee on earth with all their heart, shall be most happy in heaven.

## SECOND CASE.

(*Thou . . . me.*)

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

### PRESENT TENSE.

<i>Ki wabám,</i> thou seest me,	<i>Kawin issi,</i>
<i>ki wábamim,</i> you 'see' me,	" <i>issim,</i>
<i>nin wábamig,</i> he sees me,	" <i>igossi,</i>
<i>nin wabamigog,</i> they see me,	" <i>igossig,</i>
<i>Uki wabamimin,</i> thou seest us,	" <i>issimin,</i>
* <i>ki wabamimin,</i> you see us,	" <i>issimin,</i>
<i>nin wabamigonan,</i> he sees us,	" <i>igossinan,</i>
<i>nin wabamigonanig,</i> they see us,	" <i>igossinanig.</i>

\* See Remark at the end of this paradigm.

## IMPERFECT TENSE.

<i>Ki wabaminaban,</i>	thou sawest	<i>Kawin</i>	issinaban,
<i>ki wabamimwaban,</i>	you saw	“	issimwaban,
<i>nin wabamigoban,</i>	he saw me,	“	igossiban,
<i>nin wabamigobanig,</i>	they saw	“	igossibanig,
<i>ki wabamiminaban,</i>	thou saw-	“	issiminaban,
	est us,		
<i>ki wabamiminaban,</i>	you saw us,	“	issiminaban,
<i>nin wabamigonaban,</i>	he saw us,	“	igossinaban,
<i>nin wabamigonabanig,</i>	they saw	“	igossinabanig.
	us,		

## PERFECT TENSE.

*Ki gi-wabam,* thou hast seen me, *Kawin* issi,  
*ki gi-wabamim,* you have seen “ issim.

Etc., after the above present tense, prefixing *gi-*

## PLUPERFECT TENSE.

*Ki gi-wabaminaban,* thou hadst *Kawin* issinaban,  
 seen me,

*ki gi-wabamimwaban,* you had “ issimwaban.  
 seen me,

Etc., after the above imperfect tense prefixing *gi-*

Form the two future tenses after the present, prefixing *ga-*,  
 and *ga-gi-*; as, *Ki ga-wabam,* thou shalt see me, . . . *Ki*  
*ga-gi-wabam,* thou shalt have seen me, . . .

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Kishpin wabamian,* if thou seest me, *issiwān,*  
 “ *wabamiieg,* if you see me, *issiweg,*

“	<i>wabamid</i> , if he sees me,	<i>issig</i> ,
“	<i>wabamiwad</i> , if they see me,	<i>issigwa</i> ,
“	<i>wabamiiàng</i> , if thou seest us;	<i>issiwàng</i> ,
“	<i>wabamiiàng</i> , if you see us,	<i>issiwàng</i> ,
“	* <i>wabamiiangid</i> , } if he sees	<i>issiwangid</i> , }
“	<i>wabaminang</i> , } us,	<i>issinowang</i> , }
“	* <i>wabamiiàngidwa</i> , } if they	<i>issiwangidwa</i> , }
“	<i>wabaminangwa</i> , } see us,	<i>issinowangwa</i> , }

## PERFECT TENSE.

“	<i>Gi-wabamiiàn</i> , because thou	<i>issiwàn</i> ,
“	hast seen me,	“
“	<i>gi-wabamiièg</i> , because you	<i>issiwèg</i> .
	have seen me,	

Etc., after the above *present tense*, prefixing *gi*-.

## PLUPERFECT TENSE.

†	<i>Wábamiiamban</i> , hadst thou seen me,	<i>issiwamban</i> ,
	<i>wabamiiègòban</i> , had you seen me,	<i>issiwègòban</i> ,
	<i>wabamipàn</i> , had he seen me,	<i>issigòban</i> ,
	<i>wabamiwapan</i> , had they seen me,	<i>issigwaban</i> ,
	<i>wabamiiàngìban</i> , hadst thou seen us,	<i>issiwàngìban</i> ,
	<i>wabamiiàngìban</i> , had you seen us,	<i>issiwàngìban</i> ,
	<i>wabámiiangidìban</i> , } had he seen us,	<i>issiwangidìban</i> ,
	<i>wabaminangòban</i> , } us,	<i>issinowangòban</i> ,
	<i>wabamiiangidwaban</i> , } had they seen	<i>issiwangidwaban</i> ,
	<i>wabaminangwaban</i> , } us,	<i>issinowangwaban</i> ,

The two *future tenses* are formed after the *present*, by prefixing *ge*-, and *ge-gi*-, as : *Ge-wabamiiàn*, when thou shalt see me . . . , *Ge-gi-wabamiiàn*, when thou shalt have seen me . . .

\* These terminations are employed when the person or persons spoken to, are *not* included. (See *Remark 3*, p. 45.)

† See *Remarks 2 and 3*, p. 116.



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*kin waiabamissiwàng*, thou, who dost not see us,  
*kinawa waiabamissiwàng*, you, who don't see us,  
*win waiabamissiwangid*,  
*win waiabamissinowang*, } he who does not see us,  
*winawa waiabamissiwangidjig*,  
*winawa waiabamissinowangog*, } they who don't see us.

## IMPERFECT TENSE.

*Kin waiábamiiamban*, thou who sawest me,  
*kinawá waiábamiiégoban*, you who saw me,  
*win waiábamipan*, he who saw me,  
*winawa waiábamipañig*, they who saw me,  
*kin waiábamiiàngiban*, thou who sawest us,  
*kinawa waiábamiiàngiban*, you who saw us,  
*win waiábamiiangidiban*,  
*win waiábamiñangoban*, } he who saw us,  
*winawa waiábamiiangidibanig*,  
*winawa waiábamiñangobanig*, } they who saw us,

*Kin waiábamissiwamban*, thou who didst not see me,  
*kinawa waiábamissiwégoban*, you who did not see me,  
*win waiábamissigoban*, he who . . .  
*winawa waiábamissigobanig*, they who . . .  
*kin waiábamissiwàngiban*, thou who didst not see us,  
*kinawa waiábamissiwàngiban*, you who . . .  
*win waiábamissiwangidiban*,  
*win waiábamissinowangoban*, } he . . .  
*winawa waiábamissiwangidibanig*,  
*winawa waiábamissinowangobanig*, } they . . .

The other tenses are formed after these two.

*Remark.* You see that here (p. 282) the *singular* and the *plural* are equal! Speaking to one person only, or to several, you have to use the same inflection of the verb. This peculiarity occurs several times in this "Second Case."

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syllable *wa*, and place instead of it the terminations of the following paradigm.

## AFFIRMATIVE FORM.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Ki nondaw</i> , thou hearest me,	<i>Kawin wissi</i> ,
<i>ki nondawim</i> , you hear me,	„ wissim,
<i>nin nondag</i> , he hears me,	„ gossi,
<i>nin nondagog</i> , they hear me,	„ gossig,
<i>ki nondawimin</i> , thou hearest us,	„ wissimin.
<i>ki nondawimin</i> , you hear us,	„ wissimin,
<i>nin nondagonan</i> , he hears us,	„ gossinan,
<i>nin nondagonanig</i> , they hear us,	„ gossinanig.

## IMPERFECT TENSE.

<i>Ki nondawinaban</i> , thou heardst	<i>Kawin wissinaban</i> ,
me,	
<i>ki nondawiminaban</i> , you heard m.	„ wissiminaban,
<i>nin nondagoban</i> , he heard me,	„ gossiban,
<i>nin nondagobanig</i> , they heard me,	„ gossibanig,
<i>ki nondawiminaban</i> , thou heardst	„ wissiminaban,
us,	
<i>ki nondawiminaban</i> , you heard us,	„ wissiminaban,
<i>nin nondagonaban</i> , he heard us,	„ gossinaban,
<i>nin nondagonabanig</i> , they heard us,	„ gossinabanig.

After these two tenses you may form all the others of the indicative mood.



## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Nondawiiian</i> , if thou hearest me,	<i>wissiwān</i> ,
<i>nondawiiieg</i> , if you hear me,	<i>wissiwēg</i> ,
<i>nondawid</i> , if he hears me,	<i>wissig</i> ,
<i>nondawiwad</i> ; if they hear me,	<i>wissigwa</i> ,
<i>nondawiiàng</i> , if thou hearest us,	<i>wissiwàng</i> ,
<i>nondawiiàng</i> , if you hear us,	<i>wissiwàng</i> ,
<i>nondawiiangid</i> , { if he hears us,	<i>wissiwangid</i> ,
* <i>nondonang</i> , }	<i>ossinowang</i> .
<i>nondawiiangidwa</i> , { if they hear	<i>wissiwangidwā</i> ,
* <i>nondonangwa</i> , } us,	<i>ossinowangwa</i> ,

## PERFECT TENSE.

<i>Gi-nondawiiian</i> , because thou hast heard me,	<i>wissiwān</i> ,
<i>gi-nondawiiieg</i> , because you have heard me,	<i>wissiwēg</i> ,
Etc., after the above <i>present tense</i> .	

## PLUPERFECT TENSE.

<i>Nondawiiamban</i> , hadst thou heard me,	<i>wissiwāmban</i> ,
<i>nondawiiiegoban</i> , had you heard me,	<i>wissiwēgoban</i> ,
<i>nondawipan</i> , had he heard me,	<i>wissigoban</i> ,
<i>nondawiwapan</i> , had they heard me,	<i>wissigwaban</i> ,
<i>nondawiiàngiban</i> , hadst thou h.us,	<i>wissiwàngiban</i> ,
<i>nondawiiàngiban</i> , had you h. us,	<i>wissiwàngiban</i> ,
<i>nondawiiangidiban</i> , { had he h.	<i>wissiwangidiban</i> ,
<i>nondonangoban</i> , } us,	<i>ossinowangoban</i> ,
<i>nondawiiangidwaban</i> , { had they	<i>wissiwangidwaban</i> ,
<i>nondonangwaban</i> , } h. us,	<i>ossinowangwaban</i> .

\* *Note.* In these third persons you have not only the last syllable *wa* to take off, but the whole termination *awa*, before you add the terminations of the Conjugation to the verb.



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*kinawa nwanđawissiwàng*, you who don't hear us, if I  
*win nwanđawissiwangid*, } he who does not hear us,  
*win nwanđossinowang*, }  
*winawa nwanđawissiwangidjig*, } they who don't h. us.  
*winawa nwanđossinowangog*, }

## IMPERFECT TENSE.

*Kin nwanđawiiamban*, thou who heardst me,  
*kinawa nwanđawiiiegoban*, you who heard me,  
*win nwanđawipan*, he who heard me,  
*winawa nwanđawipanig*, they who heard me,  
*kin nwanđawiiàngiban*, thou who heardst us,  
*kinawa nwanđawiiàngiban*, you who heard us,  
*win nwanđawiiangidiban*, } he who heard us,  
*win nwanđonangoban*, }  
*winawa nwanđawiiangidibanig*, } they who heard us,  
*winawa nwanđonangobanig*, }

*Kin nwanđawissiwamban*, thou who didst not hear me,  
*kinawa nwanđawissiwegoban*, you who did not . . .  
*win nwanđawissigoban*, he who . . .  
*winawa nwanđawissigobanig*, they . . .  
*kin nwanđawissiwàngiban*, thou who didst not h. us.  
*kinawa nwanđawissiwàngiban*, you who . . .  
*win nwanđawissiwangidiban*, } he who . . .  
*win nwanđossinowangoban*, }  
*winawa nwanđawissiwangidibanig*, } they . . .  
*winawa nwanđossinowangobanig*, }

Form the remaining tenses of these participles after these two.

---

The verbs of the *three kinds* we mentioned on p. 242, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole "Second Case," as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs consists in changing this termination *na*, in *j*, at the second person singular, imperative; and this *j* appears then throughout all the moods and tenses and persons which are irregular.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PERFECT TENSE.

<i>Kid anój</i> ; thou employest me,	<i>Kawin jissi</i> ,
<i>kid anójim</i> , you employ me,	“ <i>jissim</i> ,
<i>nind anonig</i> , he employs me,	“ <i>nigossi</i> ,
<i>nind anonigog</i> , they employ me,	“ <i>nigossig</i> ,
<i>kid anojimin</i> , thou employest us,	“ <i>jissimin</i> ,
<i>kid anojimin</i> , you employ us,	“ <i>jissimin</i> ,
<i>nind anonigonan</i> , he employs us,	“ <i>nigossinan</i> ,
<i>nind anonigonanig</i> , they em. us,	“ <i>nigossinanig</i> ,

## IMPERFECT TENSE.

<i>Kid anojinaban</i> , thou employ- edst me,	<i>Kawin jissinaban</i> ,
<i>kid anojimwaban</i> , you em. me,	“ <i>jissimwaban</i> ,
<i>nind anonigoban</i> ; he empl'd me;	“ <i>nigossiban</i> ,
<i>nind anonigobanig</i> , they, em. me,	“ <i>nigossibanig</i> ,
<i>kid anojiminaban</i> , thou em. us,	“ <i>jissiminaban</i> ,
<i>kid anojiminaban</i> , you em. us,	“ <i>jissiminaban</i> ,
<i>nind anonigonaban</i> , he empl'd us,	“ <i>nigossinaban</i> ,
<i>nind anonigonabanig</i> , they em. us,	“ <i>nigossinabanig</i> .

The remaining tenses of the indicative are formed after the *present* and the *imperfect*.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Kishpin</i>	<i>anojiiian</i> , if thou emyl. me,	<i>jissiwān</i> ,
“	<i>anojiiieg</i> , if you employ me,	<i>jissiwēg</i> ,
“	<i>anojid</i> , if he employs me,	<i>jissig</i> ,
“	<i>anojiwad</i> , if they empl. me,	<i>jissigwa</i> ,
“	<i>anojiiàng</i> , if thou e. us,	<i>jissiwàng</i> ,
“	<i>anojiiàng</i> , if you empl. us,	<i>jissiwàng</i> ,
“	<i>anojiiangid</i> ,	} if he em. us,
“	<i>anoninang</i> ,	
“	<i>anojiiangidwa</i> ,	} if they em- ploy us.
“	<i>anoninangwa</i> ,	

## PERFECT TENSE.

<i>Gi-anojiiian</i> , because thou hast	<i>Jissiwān</i> ,
employed me,	
<i>gi-anojiiieg</i> , because you have	<i>jissiwēg</i> ,
employed me.	

Etc., after the above *présent tense*.

## PLUPERFECT TENSE.

<i>Anojiiamban</i> , hadst thou em-	<i>jissiwāmban</i> ,
plóyed me,	
<i>anojiiiegoban</i> , had you e. me,	<i>jissiwēgoban</i> ,
<i>anojipan</i> , had he empl. me,	<i>jissigoban</i> ,
<i>anojiwapañ</i> , had they e. me,	<i>jissigwaban</i> ,
<i>anojiiangiban</i> , hadst thou	<i>jissiwangiban</i> ,
employed us;	
<i>anojiiangiban</i> , had you . .	<i>jissiwangiban</i> ,
<i>anojiiangidiban</i> ;	} had he
<i>anoninangoban</i> ,	
	} empl. us,
<i>anojiiangidwaban</i> ,	
<i>anoninangwaban</i> ,	} had they
	} empl. us



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*win enojipan*, he who employed me,  
*winawa enojipanig*, they who employed me,  
*kin enojiiangiban*, thou who employedst u.  
*kinawa enojiiangiban*, you who employed us,  
*win enojiiangidiban*, } he who emp. . .  
*win enoninangoban*, }  
*winawa enojiiangidibanig*, } they who . . .  
*winawa enoninangobanig*, }

## NEGATIVE FORM.

## IMPERFECT TENSE.

*Kin enojissiwamban*, thou who didst not employ  
 me,  
*kinawa enojissiwegoban*, you who did not employ me,  
*win enojissigoban*, he who . . .  
*winawa enojissigobanig*, they who . . .  
*kin enojissiwangiban*, thou who didst not emp. us,  
*kinawa enojissiwangiban*, you who . . .  
*win enojissiwangidiban*, } he . . .  
*win enonissinowangoban*, }  
*winawa enojissiwangidibanig*, } they . . .  
*winawa enonissinowangobanig*, }

The remaining tenses of these participles are formed after these two.

The *second kind* of irregular verbs comprehends the verbs ending in *ssá*. (See page 244.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the "First Case," *Ki wabamin*; but they deviate a little from the paradigm of the "Second Case," *Ki wabam*. You will see the difference here below.

We have seen, (p. 244.) that these verbs change their termination *ssá* into *shi*, at the second pers. sing. imper.;

and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

### PRESENT TENSE.

<i>Ki gosh</i> , thou fearest me,	<i>Kawin shissi</i> ,
<i>ki goshim</i> , you fear me,	“ <i>shissim</i> ,
<i>nin gossig</i> , he fears me,	“ <i>ssigossi</i> ,
<i>nin gossigog</i> , they fear me,	“ <i>ssigossig</i> ,
<i>ki goshimin</i> , thou fearest us,	“ <i>shissimin</i> ,
<i>ki goshimin</i> , you fear us,	“ <i>shissimin</i> ,
<i>nin gossigonan</i> , he fears us,	“ <i>ssigossinan</i>
<i>nin gossigonanig</i> , they f. us,	“ <i>ssigossinanig</i> ,

### IMPERFECT TENSE.

<i>Ki goshinaban</i> , thou fearedst me,	<i>Kawin shissinaban</i> ,
<i>ki goshinwaban</i> , you feared me,	“ <i>shissimwaban</i> ,
<i>nin gossigoban</i> , he feared me,	“ <i>ssigossiban</i> ,
<i>nin gossigobanig</i> , they feared me,	“ <i>ssigossibanig</i> ,
<i>ki goshiminaban</i> , thou fearedst us,	“ <i>shissiminaban</i> ,
<i>ki goshiminaban</i> ; you feared us,	“ <i>shissiminaban</i> .
<i>nin gossigonaban</i> ; he feared us,	“ <i>ssigossinaban</i> ,
<i>nin gossigonabanig</i> , they feared us,	“ <i>ssigossinabanig</i> ,

The other tenses of the indicative mood are formed after these two.



## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Kishpin</i>	<i>goshiian</i> , if thou fearest me,	“	<i>shissiwān</i> ,
“	<i>goshiieg</i> , if you fear me,	“	<i>shissiwēg</i> ,
“	<i>goshid</i> , if he fears me,	“	<i>shissig</i> ,
“	<i>goshiwad</i> , if they fear me,	“	<i>shissigwa</i> ,
“	<i>goshiiang</i> ; if thou fearest us,	“	<i>shissiwāng</i> ,
“	<i>goshiiang</i> , if you fear us,	“	<i>shissiwāng</i> ,
“	<i>goshiiangid</i> , } if he fears	“	<i>shissiwāngid</i> ,
“	<i>gossinang</i> , } us,	“	<i>ssissinowāng</i> ,
“	<i>goshiiangidwa</i> , } if they	“	<i>shissiwāngidwa</i> ,
“	<i>gossinangwa</i> , } fear us,	“	<i>ssissinowāngwa</i> ,

## PERFECT TENSE.

<i>Gi-goshiian</i> , because thou	<i>shissiwān</i> ,
hast feared me,	
<i>gi-goshiieg</i> , because you	<i>shissiwēg</i> ,
have feared me,	

Etc., after the above *present* tense.

## PLUPERFECT TENSE.

<i>Goshiiamban</i> , hadst thou	<i>shissiwāmban</i> ,
feared us,	
<i>goshiiegoban</i> , had you	<i>shissiwēgoban</i> ,
feared me,	
<i>goshipan</i> , had he f. me,	<i>shissigoban</i> ,
<i>goshiwapan</i> , had they f.	<i>shissigwaban</i> ,
me,	
<i>goshiiangiban</i> , hadst thou	<i>shissiwāngiban</i> ,
feared us,	



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*kinawa gweshiiang*, you who fear us,  
*win gweshiiangid*, } he who fears us,  
*win gwessinang*, }  
*winawa gweshiiangidjig*, } they, who fear us,  
*winawa gwessinangog*, }

## NEGATIVE FORM.

## PRESENT TENSE.

*Kin gweshissiwān*, thou who dost not fear me,  
*kinawa gweshissiwēg*, you who don't fear me,  
*win gweshissig*, he who does not . . .  
*winawa gweshissigog*, they . . .  
*kin gweshissiwāng*, thou who dost not fear us,  
*kinawa gweshissiwāng*, you who . . .  
*win gweshissiwāngid*, } he . . .  
*win gwessissinowāng*, }  
*winawa gweshissiwāngidjig*, } they . . .  
*winawa gwessissinowāngog*, }

## IMPERFECT TENSE.

*Kin gwéshiiāmbān*, thou who fearedst me,  
*kinawa gweshiiēgobān*, you who feared me,  
*win gweshipān*, he who feared me,  
*winawa gweshipānig*, they who feared me, . . .  
*kin gwéshiiāngibān*, thou who fearedst us,  
*kinawa gwéshiiāngibān*, you who feared us,  
*win gweshiiāngidibān*, } he who feared us,  
*win gwessināngobān*, }  
*winawa gweshiiāngidibānig*, } they who feared us,  
*winawa gwessināngobānig*, }

## IMPERFECT TENSE.

*Kin gwéshissiiāmbān*, thou who fearedst me not,  
*kinawa gwéshissiwēgobān*, you who feared me not,

*win gwessigossiban*, he who did not fear me,  
*winawa gwessigossibanig*, they who . . .  
*kin gwéshissiwangiban*, thou who didst not fear us,  
*kinawa gwéshissiwangiban*, you who . . .  
*win gweshissiwangidiban*, } he . . .  
*win gwessissinowangoban*, }  
*winawa gweshissiwangidibanig*, } they . . .  
*winawa gwessissinowangobanig*, }

The other tenses of these participles are formed after these two.

The *third kind* of irregular verbs contains the verbs ending in *owa*. (See p. 245.) We have already noticed some irregularities of these verbs, (p. 274, etc.,) but there are some more, which you will find in the following paradigm.

## AFFIRMATIVE FORM.

## NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Ki pakité</i> , thou strik <sup>est</sup> me,	<i>Kawin</i> ossi,
<i>ki pakitéom</i> , you strike me,	“ ossim,
<i>nin pakiteog</i> , he strikes me,	“ ogossi,
<i>nin pakiteogog</i> , they strike me,	“ ogossig,
<i>ki pakiteomin</i> , thou strik <sup>est</sup> us,	“ ossimin,
<i>ki pakiteomin</i> , you strike us,	“ ossimin,
<i>nin pakiteogonan</i> , he strikes us,	“ ogossinan,
<i>nin pakiteogonanig</i> , they strike us,	“ ogossinanig,

## IMPERFECT TENSE.

<i>Ki pakitéonaban</i> , thou struck <sup>est</sup> me,	<i>Kawin</i> ossinaban,
<i>ki pakiteomwaban</i> , you struck me,	“ ossimwaban,

<i>nin pakiteogoban</i> , he struck me,	“	<i>ogossiban</i> ,
<i>nin pakiteogobanig</i> , they struck	“	<i>ogossibanig</i> ,
me,		
<i>ki pakiteominaban</i> , thou struckest	“	<i>ossiminaban</i> ,
us,		
<i>ki pakiteominaban</i> , you struck us,	“	<i>ossiminaban</i> ,
<i>nin pakiteogonaban</i> , he struck us,	“	<i>ogossinaban</i> ,
<i>nin pakiteogonabanig</i> , they struck	“	<i>ogossinabanig</i> ,
us,		

Form the remaining tenses of the *indicative mood* after these two.

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

<i>Pakiteoian</i> , if thou strik <sup>est</sup> me,	<i>ossiwan</i> ,
<i>pakiteoieg</i> , if you strike me,	<i>ossiweg</i> ,
<i>pakiteod</i> , if he strikes me,	<i>ossig</i> ,
<i>pakiteowad</i> , if they strike me,	<i>ossigwa</i> ,
<i>pakiteoiang</i> , if thou strike <sup>st</sup> us,	<i>ossiwang</i> ,
<i>pakiteoiang</i> , if you strike us,	<i>ossiwang</i> ,
<i>pakiteoiangid</i> , } if he s. us,	<i>ossiwangid</i> ,
<i>pakiteonang</i> , } if they s.	<i>ossinowang</i> ,
<i>pakiteoiangidwa</i> , } us,	<i>ossiwangidwa</i> ,
<i>pakiteonangwa</i> , }	<i>ossinowangwa</i> .

### PERFECT TENSE.

<i>Gi-pakiteoian</i> , because thou hast	<i>ossiwan</i> ,
struck me,	
<i>gi-pakiteoieg</i> , because you have	<i>ossiweg</i> ,
struck me.	

Etc., after the above *present tense*.



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## PARTICIPLES.

## PRESENT TENSE.

*Kin pekiteoiàn*, thou who strikest me,  
*kinawa pekiteoieg*, you who strike me,  
*win pekiteod*, he who strikes me,  
*winawa pekiteodjig*, they who strike me,  
*kin pekiteoiàng*, thou who strikest us,  
*kinawa pekiteoiàng*, you who strike us,  
*win pekiteoiangid*, } he who strikes us,  
*win pekiteonang*, }  
*winawa pekiteoiangidjig*, } they who strike us.  
*winawa pekiteonangog*, }

*Kin pekiteossiàn*, thou who dost not strike me,  
*kinawa pekiteossiweg*, you who don't strike me,  
*win pekiteossig*, he who does not strike me,  
*winawa pekiteossigog*, they who don't strike me,  
*kin pekiteossiawang*, thou who dost not strike us,  
*kinawa pekiteossiawang*, you who don't strike us,  
*win pekiteossiawangid*, } he who does not strike us,  
*win pekiteossinowang*, }  
*winawa pekiteossiawangidjig*, } they who don't strike us.  
*winawa pekiteossinowangog*, }

## IMPERFECT TENSE.

*Kin pekiteoiamban*, thou who struckest me,  
*kinawa pekiteoiegoban*, you who struck me,  
*win pekiteopin*, he who struck me,  
*winawa pekiteopanig*, they who struck me,  
*kin pekiteoiangiban*, thou who struckest us,  
*kinawa pekiteoiangiban*, you who struck us,

*win pekiteoiangidiban,* } he who who struck us,  
*win pekiteonangoban,* }  
*winawa pekiteoiangidibanig,* } they who struck us.  
*winawa pekiteonangobanig,* }

*Kin pekiteossiwanban,* thou who didst not strike me,  
*kinawa pekiteassiwegoban,* you who did not strike me,  
*win pekiteossigoban,* he who did not strike me,  
*winawa pekiteossigobanig,* they who did not strike me,  
*kin pekiteossiwanban,* thou who dost not strike us,  
*kinawa pekiteossiwanban,* you who . . .  
*win pekiteossiwanbidiban,* } he . . .  
*gin pekiteossinowangoban,* }  
*winawa pekiteossiwanbidibanig,* } they . . .  
*winawa pekiteossinowangobanig,* }

After these two tenses all the others of the participles are formed.

## EXAMPLES ON THE SECOND CASE.

### INDICATIVE MOOD.

**PRESENT TENSE.** *Debénimian, mójag ki ganawábam, ki nóndaw gaie ningót ekitoian; kid apitchi kikenim ejiwébisiian.* Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

*Kawin ganabátch ki nissitotawissim ekitoian; kawin weweni ki pisindawissim.* Perhaps you don't well understand me what I am saying; you don't well listen to me.

*Ki ságiigonan Debéniminang, kid inénimigonan, gaie, kàginig tchi jawendágosiaנגgijigong.* 'The Lord loves



us, and it is his will, that we should be eternally happy in heaven.

*Kawin ninidjanissinanig mo jag nin babamitagossinanig.* (The person spoken to, *not* included.) Our children don't always obey us.

**IMPERFECT TENSE.** *Ki ganójinaban, békish gaie kissaié nin ganónigoban; kawin dash nin kikéndansin ga-ikitoian.* Thou spoked to me, and at the same time thy brother spoke to me; and so I don't know what thou hast said.

*Nin na ki nandawábamimwaban jéba? Kawin na gego ki wi-gagwédjimissimwaban?* Did you look for me this morning? Had you not some question to ask me?

*Aw anishinábe nin wi-ganónigoban, gi-jagwenimo dash.* That Indian wanted to speak to me, but he did not dare.

**PERFECT TENSE.** *Ki gi-gagwedjimigom, kawin dash ki gi-nakwétawissimin, kawin ki gi-ganójissimin.* We have asked you, but you have given us no answer; you have not spoken to us.

*Ki gi-matchi-dódaw kin, gaie kinawa ki gi-matchi-dódawim; ki bonigidétoninim dash kakina.* Thou hast done me wrong, and you also have done me wrong; but I forgive you all.

*Gwaiak nin gi-dibaamagog kakina ga-masinaamawidjig bibonong.* Those whom I had given credit last winter, have all paid me well.

**PLUPERFECT TENSE.** *Nissing nin gi-bidjibiamagobanig nishimeiaḡ bibonong, bwa dagwishinowad oma.* My younger brothers (or sisters) had written to me three times last winter, before they came here.

*Kawin wika ki gi-windamawissimwaban éji-kitimagisiwad kinigiigowag, binish nongom gijigak.* You never



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hate us, we forgive them, for thy sake. (God, who is spoken to, *not* included.\*)

*Nikanissidog, kishpin anishinabeg jingeniminangwa, bonigidetawadanig.* Brêthern, if any persons hate us, let us forgive them. (The persons spoken to, *included*.)

**PERFECT TENSE.** *Weweni ki mámoiawamen gi-jawenimiiian, gi-mino-bamiiian ga-apitch-akosiian.* I thank thee very much, because thou hast had pity on me, and hast well taken care of me, during my sickness.

*Kawin nin gi-ganonigossig, gi-kikenimissigwa, wika gi-wabamissigwa.* They have not spoken to me, because they have not known me, they have never seen me.

*Gi-wabamiiian, Thomas, ki gi-debweiendam.* Thomas, because thou hast seen me, thou hast believed.

**PLUPERFECT TENSE.** *Nandómipan nin da-gi-ija êndad.*—  
*Gagwédjimipan nin da-gi-nakwétawa.* If he had called me, I would have gone to his house. If he had asked me, I would have answered him. L

*Windamawissiwamban ejiwebak anamiewin, kúginig nin da-gi-kitimagis.* Hadst thou not spoken to me of religion, I would have been miserable for ever.

*Ninidjanissidog, pisindawiegoban waieshkat, kawin nongom ki da-kashkendansim.* My children, had you listened to me in the beginning, you would not be now so sorrowful.

**FUTURE TENSE.** *Aniniwapi ge-nindaiian ga-wawindamawiiian ?; Aniniwapi minawa ge-mikwenimiiian ?* When wilt thou send me what thou hast promised me? When wilt thou remember me again?

*Nisso bibon nin wi-babamadis; mi dashiwapi minawa ge-*

---

\* See Remark 3, p. 45.

*wabamiëg.* I will travel three years, and then you shall see me again.

▼ *Wabang ta-dagwishin mekatewikwanaie; mi oma ge-daji-gagikiminang.* The priest will come to-morrow; and here he will preach to us.

### CONDITIONAL MOOD.

**PRESENT TENSE.** *Nin da-takwamig aw animosh, kishpin nasikawag.* This dog would bite me, if I went near him.

*Pabige ki da-bi-mawádissigonan ogimá, kikendang oma aiáiang.* The chief would soon come to see us, if he knew that we are here.

*Kawin Debeniminang ki da-bonigidetagossinan, kishpin enigokodeeiang anwenindisossiwan.* The Lord would not forgive us, if we did not repent from the bottom of our heart.

**PERFECT TENSE.** *Kawin noss, nin da-gi-bashanjeogossi, nawátch bisán aiáiàmban.* My father would not have whipped me, had I been a little stiller.

*Ki da-gi-kikinoamawimin na masinaigan pitchinago, ijaiángoban endaian?* Hadst thou taught us to read yesterday, if we were gone where thou dwellest? (to thy house.)

### IMPERATIVE MOOD.

*Ganawabamishin, Debenimiian, kitimagenimishin; mashkawendamiishin tchi.wika batá-ijiwebisiñsiwàn.* See me, Lord, and have mercy on me; give me strength that I may never sin.

*Ninidjanissilog, babamitawishig, adapinamawishig nind ikitowin; kego agonwetawishikegon.* My children, listen to me, receive my word; don't disobey me, (gainsay iñe.)

*Máno nin ga-nasikagog abinodjiiag bebiwijnidjig, kego nin ga-gossigossig.* Let the little children come to me, let them not be afraid of me.

*Ashámishinam, nin bakademín. Pindigajishinam endáian, (or, endaiég,) nin gikadjimin.* Give us to eat, we are hungry. Take us in thy house, (or, your house,) we are cold.

*Kego sagidjinajaoshikangen, kawin ningotchi nin pindigessimin.* Don't turn us out, we have no house to go in.

*Máno nin ga-bóniigonanig metchi-ikitodjig.* Let ill-speakers let us alone.

## PARTICIPLES.

**PRESENT TENSE.** *Jesus, aiapitchi-sagiiian, ki wi-sagiiin gaie nin enigokodeeidan.* Jesus, who lovest me so much, I will also love thee from all my heart.

*Debeniminangog mojang ki mino dodagonanig.* Our masters treat us always well. (The person spoken to, *included*)\*

*Debenimiiangidjig mojang nin mino dodagonanig.* Our masters treat us always well. (The person spoken to, *not included*.)

**IMPERFECT TENSE.** *Aw ikwe netá-jawenimipan, o gi-nagadan kid odenawensinan.* That woman who used to be so charitable to me, has left our little village.

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\* See Remark 3, p. 45.



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Let us now consider the verb, *Nin wabama*, in the "Two Cases" of connection with the personal pronouns, *me, thee, us, you*, when used in a *dubitative* manner.

## FIRST CASE.

(*I . . . thee.*)

### AFFIRMATIVE FORM.

#### INDICATIVE MOOD.

#### PRESENT TENSE.

*Ki wabamininadog*, I see thee perhaps,  
*ki wabamigódog*, we see thee perhaps,  
*ki wábamigodog*, he sees thee perhaps,  
*ki wabamigodogenag*, they see thee perhaps,  
*ki wabamininimwadog*, I see you perhaps,  
*ki wabamigómidog*, we see you perhaps,  
*ki wabamigowadog*, he sees you perhaps,  
*ki wabamigowadogenag*, they see you perhaps.

### NEGATIVE FORM.

*Kawin ki wabamissinoninadog*, I do perhaps not see thee,  
 „ *ki wabamigóssidog*, we do perhaps not see thee,  
 „ *ki wabamigossidog*, he does p. . . .  
 „ *ki wabamigossidogenag*, they . . . .  
 „ *ki wabamissinoninimwadog*,  
 „ *ki wabamigóssimidog*,  
 „ *ki wabamigossiwiadog*,  
 „ *ki wabamigossiwiadogenag*,

#### IMPERFECT TENSE.

*Wabaminowàmbán*, I saw thee perhaps,  
*wabamigówamban*, we saw thee perhaps,

*wabaminogoban*, he saw thee perhaps,  
*wabaminogwaban*, they perhaps saw thee,  
*wabaminowagogoban*, I saw you perhaps,  
*wabamigowegoban*, we saw you perhaps,  
*wábinowegoban*, he saw you perhaps,  
*wabaminowegwaban*; they saw . . .

*Kawin wabamissinowàmbán*, I did per. not see thee.  
 „ *wabamigóssiwamban*, we did perhaps not . . .  
 „ *wabamissinogoban*, he did p. n. . . .  
 „ *wabamissinogwaban*, they did p. n. . . .  
 „ *wabamissinowagogoban*,  
 „ *wabamigossiwegoban*,  
 „ *wábamissinowegoban*,  
 „ *wabamissinowegwaban*,

Form after these two the remaining tenses of the indicative mood.

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

*Kishpin waiabaminowànen*, if I see thee perh.,  
 „ *waiabamigówanen*, if we see thee p.,  
 „ *waiabaminogwen*, if he sees thee,  
 „ *waiabaminogwawen*, if they see thee,  
 „ *waiabaminonogwawen*, if I see you p.,  
 „ *waiabamigowegwen*, if we see you,  
 „ *waiabaminowegwen*, if he sees you,  
 „ *waiabaminowegwawen*, if they see you,

*Kishpin waiabamissinowànen*, if I p. see thee not,  
 „ *waiabamigóssiwanen*, if we see thee not,  
 „ *waiabamissinogwen*, if he does not see . . .  
 „ *waiabamissinogwawen*, if they don't . . .  
 „ *waiabamissinonogwawen*,  
 „ *waiabamigossiwegwen*,  
 „ *waiabamissinowegwen*,  
 „ *waiabamissinowegwawen*,



## PERFECT TENSE.

*Ga-wabaminowànen*, whether I have seen thee.

*Ga-wabamissinowànen*, whether I have not s. thee.

Etc., after the *present tense*.

## PLUPERFECT TENSE.

*Wábaminowàmbanen*, if I had per. seen thee,  
*wabamigówambanen*, if we had p. seen thee,  
*wabaminogobanen*, if he had seen thee,  
*wabaminogwabanen*, if they had seen thee,  
*wabaminagogobanen*, if I had p. seen you,  
*wabamigowegobanen*, if we had seen you,  
*wabaminowegobanen*, if he had seen you,  
*wabaminowegwabanen*, if they had seen you.

*Wabamissinowàmbanen*, if I had p. not seen thee,  
*wabamigóssiwambanen*, if we . . .  
*wabamissinogobanen*, if he . . .  
*wabamissinogwabanen*,  
*wabamissinagogobanen*,  
*wabamigóssiwegobanen*,  
*wabamissinowegobanen*,  
*wabamissinowegwabanen*,

Form the future tenses after the above *present*, as: *Ge-wabaminowànen*, . . .

## PARTICIPLES.

## PRESENT TENSE.

*Nin waiabaminowanen*, I who perhaps see thee,  
*ninawind waiabamigówanen*, we who perhaps see thee,  
*win waiabaminogwen*, he who perhaps sees thee,  
*winawa waiabaminogwenag*, they who perhaps see thee,  
*nin waiabaminonogwawen*, I who perhaps see you,



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## SECOND CASE.

(thou . . . me.)

## AFFIRMATIVE FORM.

## INDICATIVE MOOD

## PRESENT TENSE.

*Ki wabamidog*, thou seest me perhaps,  
*ki wabamimidog*, you see me perhaps,  
*nin wabamigodog*, he sees me perhaps,  
*nin wabamigodogenag*, they see me perhaps,  
*ki wabamiminadog*, thou seest us perhaps,  
*ki wabamiminadog*, you see us perhaps,  
*nin wabamigonadog*, he sees us perhaps,  
*nin wabamigonadogenag*, they see us perhaps.

## NEGATIVE FORM.

*Kawin ki wabamissidog*, thou dost perhaps not see me,  
 ,, *ki wabamissimidog*, you do perhaps not . . .  
 ,, *nin wabamigossidog*,  
 ,, *nin wabamigossidogenag*,  
 ,, *ki wabamissiminadog*,  
 ,, *ki wabamissiminadog*,  
 ,, *nin wabamigossinadog*,  
 ,, *nin wabamigossinadogenag*,

## IMPERFECT TENSE.

*Gonima wábamiwamban*, perhaps thou sawest me,  
 ,, *wabamiwegoban*, perhaps you saw me,  
 ,, *wabamigoban*, perhaps he saw me,  
 ,, *wabamigwaban*, perhaps they saw me,  
 ,, *wabamiwángiban*, perhaps thou sawest us,  
 ,, *wabamiwángiban*, perhaps you saw us,  
 ,, *wabamiwángidiban*,  
 ,, *wabaminowangoban*, } perhaps he saw us,

„ *wabamiwángidwaban,* } perhaps they saw us,  
 „ *wabaminowángwaban,* }

*Gonima kawin wábamissiwambán,* perhaps thou didst not  
 see me,

„ *wabamissiwegoban,* perhaps you did not . . .  
 „ *wabamissigoban,*  
 „ *wabamissigwaban,*  
 „ „ *wabamissiwángiban,*  
 „ „ *wabamissiwángiban,*  
 „ „ *wábamissiwángidiban,* }  
 „ „ *wabamissinowangoban,* }  
 „ „ *wabamissiwangidwaban,* }  
 „ „ *wabamissinowangwaban,* }

After these two tenses form the others of the indicative.

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

*Kishpin waiabamiwanen,* if thou perhaps seest me,  
 „ *waiabamiwegwen,* if you perhaps see me,  
 „ *waiabamigwen,* if he perhaps sees me,  
 „ *waiabamiwagwen,* if they perhaps see me,  
 „ *waiabamíwángen,* if thou perhaps seest us,  
 „ *waiabamiwángen,* if you perhaps see us,  
 „ *waiabamiwangiden,* } if he perhaps sees us,  
 „ *waiabaminowangen,* }  
 „ *waiabamiwangidwawen,* } if they perhaps see us,  
 „ *waiabaminowangwawen,* }

*Kishpin waiabamissiwananen,* if thou perhaps see me not,  
 „ *waiabamissiwegwen,* if you perhaps . . .  
 „ *waiabamissigwen,*  
 „ *waiabamissiwagwen,*  
 „ *waiabamissiwangen,*  
 „ *waiabamissiwangen,*

„ *waiabamissiwangiden,* }  
 „ *waiabamissinowangen,* }  
 „ *waiabamissiwangidwawen,* } if they p. see us not,  
 „ *waiabamissinowangwawen,* }

PERFECT TENSE.

*Ge-wabamiwanen,* as thou perh. hast seen me, *issiwanen.*

Etc., after the above *present tense.*

PLUPERFECT TENSE.

*Wábamiwambanen,* if thou perhaps hadst seen me,  
*wabamiwegobanen,* if you perhaps had seen me,  
*wabamigobanen,* if he perhaps had seen me,  
*wabamiwagobanen,* if they perhaps had seen me,  
*wabamiwángibanen,* if thou perhaps hadst seen us,  
*wabamiwángibanen,* if you perhaps had seen us,  
*wabamiwangidibanen,* } if he perhaps had seen us,  
*wabaminowangobanen,* }  
*wabamiwangidwabanen,* } if they perhaps had . . .  
*wabaminowangwabanen,* }

*Wabamissiwambanen,* if thou perhaps hadst not seen me,  
*wabamissiwegobanen,* if you perhaps . . .  
*wabamissigobanen,*  
*wabamissiwagobanen,*  
*wabamissiwángibanen,*  
*wabamissiwángibanen,*  
*wabamissiwangidibanen,* }  
*wabamissinowangobanen,* }  
*wabamissiwangidwabanen,* }  
*wabamissinowangwabanen,* }

Form the *future tenses* after the *present*, as : *Ge-wába-*  
*miwanen . . . Ge-gi-wábamiwanen . . .*



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*winawa waiabamiwangidibanenag,* } they who p. s. us,  
*winawa waiabaminowangobanenag;* }

*Kin waiábamissiwambanen,* thou who perhaps didst  
 - not see me,  
*kinawa waiabamissiwegobanen,* you who per. did not . . .  
*win waiabamissigobanen,*  
*winawa waiabamissigobanenag,*  
*kin waiabamissiwangibanen,*  
*kinawa waiabamissiwangibanen,*  
*win waiabamissiwangidibanen,* }  
*win waiabamissinowangobanen,* }  
*winawa waiabamissiwangidibanenag,* }  
*winawa waiabamissinowangobanenag,* }

Form after these two tenses all the others of these dubitative participles.

#### EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE CONJUGATION.

#### INDICATIVE MOOD.

PRESENT TENSE. *Kego ow ikitoken: Nin wabamigodog Kije-Manito.—Gwaiak nin wabamig misiwe; ikiton mo jag.* Do not say: I suppose God sees me, (or perhaps he sees me.) Always say: He sees me certainly everywhere.

*Osam ki sagiigodogenag kinigiigog, kawin wika ki bash-anjeogossidogenag, mi wendji-matchi-ijiwebisiian.* Thy parents probably love thee too much. they perhaps never whip thee, therefore thou behavest so bad.

*Ki kikénimininadog, anisha dash nongom kawin ki nis-sitawinossinoninadog.* I think I know thee, but I cannot now recognize thee.

**PERFECT TENSE.** *Ki gi-nóndawidog gi-bibagiminàn, kawin dash ki gi-nakwétawissi.* Thou hast perhaps heard me when I called thee, but thou hast not answered me.

*Kawin ki gi-mikwenimigossinadog gi-migiwed od aiman; kawin sa gego ki gi-minigossinan.* He has perhaps not remembered us when he gave away his things, because he has given us nothing.

*Ki gi-wabamigowadog gi-dagwishineg; wàiba ta-bi-ija.* He has probably seen you when you arrived; he will soon come here.

**FUTURE TENSE.** *Ki ga-jingenimidog gegapi, osam mo jag kid anwenimin.* Thou wilt perhaps hate me by and by, because I reprimand thee always.

*Kawin awiia ki ga-ginaamagossiwiadog, kawin ningot awiia ki gad-igossiwiadog, kishpin wi-madjaieg.* I think nobody will forbid it to you, (or hinder you,) nobody will say anything to you, if you want to depart, (to go away.)

*Aw oshkinawe ki ga-nandomigodog gaie kin nimiiding; kego dash ijaken.* That young man will perhaps invite thee also to dancing, but don't go.

### SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Endogwen, ninidjaniss, sáia giwanen; kawin sa ki babámitawissi.* I don't know, my child, whether thou lovest me; thou dost not obey me.

*Kawin nin kikendansin gemódimigwen, waiejimigwen, endajimigwen.* I don't know whether he steals anything from me, whether he cheats me, whether he speaks ill of me.

*Endogwen ekonigóssiwanen oma, kishpin bonitossiwan ishkotewabo.* I don't know whether we drive thee not away, if thou dost not abandon ardent liquor.



**PERFECT TENSE.** *Kawin nin kikendansin ga-bataminowden ; kawin awiia nin gi-nondagossidog.* I don't know whether I have accused thee falsely ; I suppose nobody has heard me.

- *Oma ga-danénimissiwanen, mi ga-ondji-matchi-ikitoian ; kawin dash wika ki da-matchi-ikitossi.* Because thou hast probably not thought me present, therefore thou hast said bad words, but thou oughtst never to say any bad words.

*Mi ga-ondji-bata-diiàn, Debenimiiian, weweni ga-sagi-issinowánen.* Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

**PLUPERFECT TENSE.** *Kishpin kinigiigog kikeniminogwabanan ga-dodaman, ki da-gi-bashanjeogog ganabatch.* If thy parents had known what thou hast done, they would perhaps have whipped thee.

*Gugansomissiwanángibanan, kawin ganabatch wika nin da-gi-anámiássimin.* Had you not exhorted us, we would perhaps never have become Christians.

*Wabaminowangwabanan ningotchi, gonima ki da-gi-nandomigoñanig.* If they had seen us somewhere, they would perhaps have called us.

**FUTURE TENSE.** *Aniniwapi idog ge-jawénimiwanen, gemino-dodawiwanen ?* When shall the time come when thou shalt have pity on me and treat me well.

*Niogisiss nin gad-inend ; mi dash api ganabatch gewábamiwégwón minawa.* I will be absent four months ; and then (I think) you will see me again.

## PARTICIPLES.

**PRESENT TENSE.** *Waiábamigwenag nongom ta-dibadjimowag endodaman.* Those who perhaps see me now, will tell what I am doing.



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Whosoever shall do charity to thee, (have pity on thee,) and shall never give thee bad words, he shall do me pleasure.

*Anishinabedog, awegwenag wika ge-minaissinowegwenag ishkotewabo, ta-mino-dodamog.* Ye Indians, those who

*Remark.* In regard to the *second* third person in the "Two Cases," we have to observe that in the I. Case it does not alter the verb. We say: *Aw oshkinawe ki waba-*

## AFFIRMATIVE FORM.

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Kishpin aw oshkinawe ossan wabaminid, ta-bi-ijawan oma.* If that young man's father sees me, he will come here.

*Aw ikwe·o gi-inan odanissan tchi ijinid ga-nondaminid.* That woman told her little daughter to tell me what she heard.

#### PARTICIPLE, PRESENT.

*Kawin win nin nondagossi, ogwissan iniw nwandaminid-jin.* He does not hear me, it is his son that hears me.  
Etc. etc.

shall never give you ardent liquor to drink, shall do well.

*Aw ged-ijiwininogwen matchi minawanigosiwining, ki ga-kitchi-banadjig.* He who shall seduce thee into sinful pleasure, shall do thee great damage.

*mig*, that young man sees thee; and likewise: *Aw oshkinawe ossan ki wabamig*, that young man's father sees thee. But in the II. Case there is some difference, F. i.

## NEGATIVE FORM.

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Kishpin ossan wabamissinig, kawin ta-bi-ijassiwān.* If his father sees me not, he will not come.

*O gi-inan odanissan tchi ijissinig ga-nondaminid.* She told her little daughter, not to tell me what she heard.

#### PARTICIPLE, PRESENT.

*Anawi win nin ganonig iko; ogwissan dash iniw-wikā geno-jissinigon.* He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conj., let us consider, in short Examples, the verb *Nin wabama*, in regard to the second third person.

## AFFIRMATIVE FORM.

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Nin wabamiman ossan*,\* I see his father,  
*ki wabamiman*, “ thou seest h. f.,  
*o wabandamawan ossiniwan*, he sees h. f.,  
*nin wabamimanan, ossan*, we see his father,  
*ki wabamimawan*, “ you see h. f.,  
*o wabamndamawawan ossiniwan*, they see. . .

### NEGATIVE FORM.

*Kawin nin wabamimassin ossan*, I don't see his father,  
 “ *ki wabamimassin*, “ thou dost not see h. f.  
 “ *o wabandamawassin ossiniwan*, he does not  
 see his f.  
 “ *nin wabamimassinan ossan*, we don't see . . .  
 “ *ki wabamimassiwan* “ you don't see . . .  
 “ *o wabandamawassiwawan ossiniwan*, they  
 don't see his father.

#### IMPERFECT TENSE.

*Nin wabamimabanin ogin*, I saw his mother,  
*ki wabamimabanin* “ thou sawest his m.,  
*o wabandamawabanin, oginiwan*, he saw his  
 mother, t .

---

\* *Nin debwetawa Kije Manito, nin debwetawiman gaie (I)gwissan.*  
 I believe in God, and I believe in his Son.



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- “ *wabandamawassig ogwissiniwan*, if he does  
not see his son,  
“ *wabamimassiwangid ogwissan*, } if we don't  
“ *wabamimassiwang* “ } see h. s.  
“ *wabamimassiweg* “ if you don't see  
his son,  
“ *wabandamawassigwa ogwissiniwan*, if they  
don't see his son.

## PLUPERFECT TENSE.

- Wabamimagiban ossaieian*, had I seen his  
brother,  
*wabamimadiban* “ hadst thou s. h. b.,  
*wabandamawapan ossaieiniwan*, had he s.  
his br.  
*wabamimangidiban ossaieian*, } had we seen  
*wabamimagoban*, “ } his br.  
*wabamimegoban* “ had you s. h. br.  
*wabandamawawapan ossaieiniwan*, had they  
seen h. br.

- Wabamimássiwagiban ossaieian*, had I not s.  
his brother,  
*wabamimassiwadiban* “ hadst thou not  
seen his br.  
*wabandamawassigoban ossaieiniwan*, had  
he not seen his br.  
*wabamimássiwangidiban ossaieian*, } had we  
*wabamimassiwangoban* “ } n.s.h.b.  
*wabamimassiwegoban* “ had you not  
seen his brother.  
*wabandamawassigwaban ossaieiniwan*, had  
they not seen his bro.

After these two tenses all the others are formed in the  
*subjunctive mood*.

## P A R T I C I P L E S.

## PRESENT TENSE.

*Nin waiabamimag wikanissan*, I who see his friend,  
*kin waiabamimad* “ thou who seest his fr.

*nin waiabandamawad wikanissiniwan*, he who  
 sees his friend, (or brother.)

*ninawind waiabamimangid wikanissan*, } we who see  
*kinawind waiabamimang* “ } his friend,

*kinawa waiabamimeg* “ you who see h. fr.,

*winawa waiabandamawadjig wikanissiniwan*, they who  
 see his friend (or brother,)

*Nin waiabamimassiwag wikanissan*, I who don't s.  
 his friend,

*kin waiabamimassiwad* “ thou who dost not  
 see his friend,

*win waiabandamawassig wikanissiniwan*, he who  
 does not see his friend,

*ninawind waiabamimassiwangid wikanissan*, } we who d  
*kinawind waiabamimassiwang* “ } n. s. h. f.

*kinawa waiabamimassiweg* “ you who don't  
 see his friend,

*winawa waiabandamawassigog wikanissiniwan*, they  
 who don't see his fr.,

## IMPERFECT TENSE.

*Nin waiabamimagiban oshimeian*, I who saw his  
 brother,

*kin waiabamimadiban* “ thou who sawest his . .

*win waiabandamawapan oshimeiniwan*, he who s.  
 his br.,



*ninawind waiabamimangidiban oshimeian,* } we who s.  
*kinawind waiabamimangoban* “ } his br.  
*kinawa waiabamimegiban* “ you who s. h. br.,  
*winawa waiabandamawapanig oshimeiniwan,* they w.  
 saw his br.,

*Nin waiabamimassiwagiban oshimeian,* I who did  
 not see his brother,

*kin waiabamimassiwadiban* “ thou who didst n.  
 see his br.

*win waiabandamawassigoban oshimeiniwan,* he w.  
 did not see his br.,

*ninawind waiabamimassiwangidiban oshimeian,* } we w.  
*kinawind waiabamimassiwangoban* “ } d. n. .

*kinawa waiabamimassiwegoban* “ you who d.  
 not see his bro.,

*winawa waiabandamawassigobanig oshimeiniwan,* th.  
 who did not see his bro.

After these two tenses all the others of the participles are formed.

**Remark 1.** You see in these Examples, that the syllable *im* is inserted between the *body* of the verb and the *terminations*; and this syllable indicates the report to a *second* third person in the sentence.

**Remark 2.** The number makes no difference in these expressions. *Nin wabamiman ogwissan,* means, I see his son, or, his sons. *O wabandamawan odanan,* means, he sees his daughter, or, his daughters.



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<i>od apenimonan,</i>	“	<i>ssinan,</i>
<i>nind apenimomin,</i>	“	<i>ssimin,</i>
<i>kid apenimonawa,</i>	“	<i>ssinawa,</i>
<i>od apenimonawan,</i>	“	<i>ssinawan,</i>

*Plural.*

<i>Nind apénimonag,</i> I trust in them,	<i>Kawin</i>	<i>ssinag,</i>
<i>kid apenimonag,</i>	“	<i>ssinag,</i>
<i>od apenimonan,</i>	“	<i>ssinan,</i>
<i>nind apenimomin,</i>	“	<i>ssimin,</i>
<i>kid apenimonawag,</i>	“	<i>ssinawag,</i>
<i>od apenimonawan,</i>	“	<i>ssinawan,</i>

## IMPERFECT TENSE.

*Singular.*

<i>Nind apénimonaban,</i> I trusted in him,	<i>Kawin</i>	<i>ssinaban,</i>
<i>kid apenimonaban,</i>	“	<i>ssinaban,</i>
<i>od apenimonabanin,</i>	“	<i>ssinabanin,</i>
<i>nind apenimominaban,</i>	“	<i>ssiminaban,</i>
<i>kid apenimomwaban,</i>	“	<i>ssimwaban,</i>
<i>od apenimonawabanin,</i>	“	<i>ssinawabanin.</i>

*Plural.*

<i>Nind apénimonabanig,</i> I trusted in them,	<i>Kawin</i>	<i>ssinabanig,</i>
<i>kid apenimonabanig,</i>	“	<i>ssinabanig,</i>
<i>od apenimonabanin,</i>	“	<i>ssinabanin,</i>
<i>nind apenimominabanig,</i>	“	<i>ssiminabanig,</i>
<i>kid apenimomwabanig,</i>	“	<i>ssimwabanig,</i>
<i>od apenimonawabanin,</i>	“	<i>ssinawabanin,</i>

## PERFECT TENSE.

*Singular.*

<i>Nin gi-apenimonan,</i> I have trusted in him,	<i>Kawin</i>	<i>ssinan,</i>
---	--------------	----------------

*ki gi-apenimonan,* “ *ssinan,*

Etc., after the above *present* tense.

*Plural.*

*Nin gi-apenimonag,* I have trusted *Kawin ssinag,*  
in them,

Etc., after the above *present* tense.

PLUPERFECT TENSE.

*Singular.*

*Nin gi-apenimonaban,* I had trust- *Kawin ssiinaban,*  
ed in him,

Etc., after the *imperfect* tense

*Plural.*

*Nin gi-apenimonabanig,* I had trust- *Kawin ssinabanig.*  
ed in them,

Etc., after the *imperfect*.

The *future* tenses are easily formed after the *present*, by prefixing *gad-*, and *ga-gi-*, to the verb.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Singular and Plural.*

<i>Apénimoían,</i>	because I trust	<i>ssiwàn,</i>
	in him, (them,)	
<i>apenimoian,</i>		<i>ssiwàn,</i>
<i>apenimod,</i>		<i>ssig,</i>
<i>apenimoiang,</i>	} because we	<i>ssiwàng,</i>
<i>apenimoiang,</i>		} trust . . .

*apenimoieg,*  
*apenimowad,*

*ssiweg,*  
*ssigwa.*

PERFECT TENSE.

*Singular and Plural.*

*Gi-apénimoian,* because I have trusted in him,  
(them,) *ssiwàn.*

Etc., after the above *present* tense.

PLUPERFECT TENSE.

*Singular and Plural*

<i>Apenimoiàmban,</i>	had I tr.	<i>ssiwàmban,</i>
	in him, (them,)	
<i>apinimoiamban,</i>		<i>ssiwamban,</i>
<i>apenimopan,</i>		<i>ssigoban,</i>
<i>apenimoiàngiban,</i>	} had we	<i>ssiwàngiban,</i>
<i>apenimoiangoban,</i>		} trusted.
<i>apenimoiegoban,</i>		<i>ssiwegoban,</i>
<i>apenimow apan,</i>		<i>ssigwaban,</i>

The *future* tenses to be formed after the *present*; as: *Ged-apénimoian,* . . . *Ge-gi-apenimoian.* . . .

The tenses of the *conditional mood* are formed after the present and perfect tenses of the *indicative*; as: *Nin da-apénimonan,* I would, (or, I ought to) trust in him . . . *Nin da-gi-apenimonan,* I would have trusted in him. . .

IMPERATIVE MOOD.

*Sing. and Plur.*

*Apenimon,* } trust (thou) in *Kego ken,*  
*apenimokan,* } him, (them,)



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*idmban, . . . Nin ged-apénimoidn, . . . Nin ge-gi-apéni-  
moidn, . . .*

*Remark.* The verbs of the V. Conj. cannot be given in the *Two Cases* by themselves, but only by the help of the following substantives with possessive pronouns, viz : *niiaw*, my body ; *kiiaw*, thy body ; *wiiaw*, his (her) body ; *niiaw-inanin*, our bodies ; *kiiawinanin*, our bodies ; *kiiawiwan*, your bodies ; *wiiawiwan*, their bodies ; which are employed to express the personal pronouns, I, me ; he, she, it, him, her ; we, us ; you, ye ; they, them. In the “Examples on the V. Conj.,” and “on the V. Dubit. Conj.,” you will find several which contain the above words, by which, as you will see, the “Two Cases” are expressed, (I . . . thee ; thou . . . me.) These expressions are so natural to the Otchipwe language, that they are correctly applied even to the Lord God, who has no body ; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

*Mi aw inini bemitol niiaw ; (mi aw inini bemiid, nin widi-gemagan.)* This is the man that takes care of me, (my husband.)

*Nin jawendan niiaw ; (nin jawenindis.)* I have pity on myself.

*Kishpin matchi ijiwebisiàn, nin kikendan jingendamàn niiaw ; (jingenindisoian.)* If I behave bad, I know that I hate myself.

*O gi-niton wiiaw ga-apitch-kashkendang ; gi-nissidiso.)*  
He was so sad, that he killed himself.

*Jesus o gi-kitimagiton wiiaw, kinawind ondji ; (gi-kitimagiidiso.)* Jesus made himself poor for our sake.

*Aw oshkinawe o mino dodan wiiaw mino ijiwebisid ; (mino dodaso.)* This young man does good to himself in behaving well.

*Nin wi-mino-ganawendamin niiawinanin tchi-bata-ijiwebisissiwang ; (nin wi-mino-ganawenindisomin.)* We will

take well care of ourselves, that we may not sin; (the person spoken to, *not* included.)

*Ki banadjitomin kiiawinanin, kishpin babamendansiwang anamiewin; (ki banadjiidisomin. We ruin (injure) ourselves, if we don't care for religion; (the person spoken to, included.)*

*Enamiaieg, weweni ganawendamog kiiawiwan, tchi matchi ijiwebisissiweg; (weweni ganawenindisoioog.)* Christians, take well care of yourselves, in order not to behave bad.

*Enamiassiweg, jawenlamog kiiawiwan; (jawenindisog;) kagige kotagitowining kid apagitonawan kiiawiwan, kishpin jingendumeg anamiewin; (hid apaidisom.)* Pagans, have mercy on yourselves; you are precipitating yourselves into eternal misery, if you hate religion.

*Osam nibiwa wassinidjig od akositonawan wiiawiwan: (akosiidisowag.)* Those that eat too much, make themselves sick.

*Nind inag abinodjiag tchi binitowad wiiawiwan, tchi bwa bi-ijawad kikinoamading, (tchi biniidisowad.)* I tell the children to clean themselves before they come to school.

The Indians are fond of these expressions. This you will experience very soon, if you observe them attentively when they are speaking.

#### EXAMPLES ON THE V. CONJUGATION.

#### INDICATIVE MOOD.

**PRESENT TENSE.** *Debendjiged nind apenimomin, kawin bekanisid awiia nind apenimossimin.* We trust in the Lord, we don't trust in any other.

*Anishinabeg na kid ijanag? Kawin nongom nind ijassinag; Wemitigoji aiakosid nind ijanan.* Dost thou go to see the Indians? No, I don't go to see them to-day; I go to a sick Frenchman.



*Aw kwiwisens naningim o bi-gimodinan mishiminan.*  
That boy comes often here to steal apples.

*Nind apenimon kiiaw, Debendjigeian. Kinawa dash, hemadisiieg aking, kawin gwetch nind apenimossinan kiiawian.* Lord, I trust in thee, (in thee I put my confidence. But in you, men living on earth, I don't put much confidence.

**IMPERFECT TENSE.** *Waieshkat naningim nind ijánabanig anishinabeg, anamiewin gi-kikinoamawagwa.* In the beginning I went often to the Indians; I taught them to say prayers.

*Kabé-bibon kawin kid ijassimwabanig kid inawemaganiwag kitchi odenang.* All winter you did not go to see your relations in the city.

*Ninidjanissidog, binish nongom mojag kid apenimomwaban niaaw, gi-ondinamonagog kakina gego; nongom dash kinawa bamiidisoiog.* My children, until now you always depended (relied) on me, because I gave you all you wanted; but now take care of yourselves.

*Mewija od anokinabanin akikon, kawin dash mashi ojit-chigasossiwan.* She ordered a kettle to be made, long ago, but it is not yet made.

**PERFECT TENSE.** *Juda o gi-atáwenan Jesusan, nissimidana dasswabik joniian gi-missawenimad.* Judas has sold Jesus, because he has coveted the thirty pieces of silver.

*Osam ginwenj ki gi-apenimonawag kinigiigowag, mi wendji-nita-anokissiweg nongom.* You have relied too long on your parents, therefore you don't like to work now.

*Anishinabeg enamiasigog o gi-gimodinawan abinodjûian odenang.* Some pagan Indians have stolen a child in the village.



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## SUBJUNCTIVE MOOD.

PRESENT TENSE. *Ki minwendàm na, kid inawemaganiwag ijaieg nongom?* Are you glad to go on a visit to your relations to-day?

· *Kishpin wi-atáwessiwan pakwejigan, mi go gaie nin tchi wi-atawessiwan.* If thou dost not want to sell any flour, then I don't want to sell any.

*Nin gossag anishinabeg, tchi bi-gimodiwad niïaw; ikito nishime.* I am afraid of the Indians that they come and steal me, says my little brother.

*Kishpin kakina o joniiamiwan migiwewad, ta-kitimagis-iwag gaie winawa.* If they give away all their money, they will be poor themselves.

PERFECT TENSE. *Ki gi-jawenimag igiw enamiadjig, Debendjigeian, kin eta gi-apenimowad kiiaw.* Thou hast had mercy on these Christians, O Lord, because they have trusted in thee alone.

*Kawin ki gi-mino-dodansi gi-ijassiwán mekatewikwanaie, Pak gi-odjitchisseg.* Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

*Ki gi-nondám na, anishinabeg gi-gimodiwad abinodjï-ian?—E, nin gi-nondamin.* Have you heard that the Indians have stolen a child? Yes, we have heard it.

*Gi-apenimoian Debendjiged, nin gi-nodjimoig.* Because I put my trust in the Lord, he restored me to health again.

PLUPERFECT TENSE. *Atawangessiwàmban jéba pakwejigan, kawin nongom ki da-amoassi; kawin awiia pakwejigan kid aiawassiwanan.* If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

*Nawatch waiba anokipan odabanan, nongom o da-gi-nadinan missan; kissinamagad.* If he had ordered the sledge sooner, he would have fetched some wood to-day; it is cold.

*Gimodissiwegoban joniia, kawin ki da-gi-kibakwaigas-ossim.* Had you not stolen money, you would not have been imprisoned.

**FUTURE TENSE.** *Aniniwapi ged-apenimoian niaw enigoko-deeian? kid iji gagwedjimig koss gijigong ebid.* Thy heavenly father asketh thee: When wilt thou put thy trust in me with all thy heart?

*Aniniwapi ged-ijáian ki nigiigog?—Namandj api ged-ijawànen.* When wilt thou go to thy parents? I don't know when I shall go.

*Aniniwapi ged-atawangeieg minawa nin pijikimag? Panima sigwang.* When will you borrow my oxen again? Next spring.

### CONDITIONAL MOOD.

**PRESENT TENSE.** *Kawin kakina kokosh ki da-atawessinan; gegapi ki ga-bakade gaie kin.* Thou oughtst not to sell out all the pork; by and by thou wilt starve thyself.

*Nibwakaiegoban,\* kawin ki da-gimodissinawag nind opinimag nin kitiganing.* If you were prudent, (honest,) you would not steal my potatoes in my field.

*Kawin nin da-atawessinag nin bebejigoganjimag, kitimagisissiwán.* I would not sell my horses, were I not poor.

**PERFECT TENSE.** *Nongom ki da-gi-ijamin kimissenan, osam dash kissinamagad, sogipó gaie.* We would have gone to-day to see our sister, but it is too cold, and it snows.

*Kawin aw anishinabe ki da-gi-apenimossinan, osam waiejingeshki.* Thou oughtst not to have relied on that Indian, he is too deceitful.

\* See Remark 8, p. 119.

## IMPERATIVE MOOD.

*Debendjiged ki Kije-Manitom eta enigokodeeian apenimon, kego dash gwetch awiia bemadisiid apenimoken.* Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

*Ijakan aw aiakosid inini, jawenim, geget kitchi kotagito.* Go to that sick man, be charitable to him, he suffers much indeed.

*O gad-atawenan od opwaganan, kego dash o moshweman o gad-atawessinan; nindina aw anishinabe.* I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

*Ijadanig anishinabeg awi-gagikimangwa; kego dash atawewinini nongom ijassida.* Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.

*Enishinabewiieg, kego gimodikegon opinig kitiganing; ki gad-animisim.* Ye Indians, don't steal potatoes in the field; you will be punished for it.

*O gad-ashangenawan kokoshan, pakwejiganan gae.* Let them give pork and flour, (for food, not for sale, etc.)

## PARTICIPLES.

**PRESENT TENSE.** *Kawin wika nin ga-wananimassig epenimodjig niaw, kaginig nin ga-widokawag; ikito Debeniminang.* I will never forget those who trust in me, I will always assist them, saith the Lord.

*Epenimod anishinaben, naningim waiejima; Kije-Maniton dash epenimod, ka wika waiejimassi.* He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

*Apitchi matchi dodam aw masinitchiganan menitoked. Enamiassigog mi igiw menitokedjig masinitchiganan.*



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## V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

PRESENT TENSE.

*Singular.*

<i>Nind apenimonadog</i> , I trust per- haps in him,	<i>Kawin</i> ssinadog,
<i>kid apenimonadog</i> ,	„ ssinadog,
<i>od apenimonadogenan</i> ,	„ ssinadogenan,
<i>nind apenimominadog</i> ,	„ ssiminadog,
<i>kid apenimomwadog</i> ,	„ ssimwadog;
<i>od apenimonawadogenan</i> ,	„ ssinawadogenan,

*Plural.*

<i>Nind apenimonadogenag</i> , I trust perhaps in them,	<i>Kawin</i> ssinadogenag,
<i>kid apenimonadogenag</i> ,	„ ssinadogenag,
<i>od apenimonadogenan</i> ,	„ ssinadogenan,
<i>nind apenimominadogenag</i> ,	„ ssiminadogenag,
<i>kid apenimomwadogenag</i> ,	„ ssimwadogenag,
<i>od apenimonawadogenan</i> ,	„ ssinawadogenan,

The *perfect* tense is formed by prefixing *gi-* to the verb,  
as : *Nin gi-apenimonadog*, . . .

PLUPERFECT TENSE.\*

*Singular and Plural.*

<i>Gonima gi-apenimowàmban</i> , I had perhaps trust- ed in him, (them,)	<i>Kawin</i> ssiwàmban,
„ <i>gi-apenimówamban</i> ,	„ ssiwamban,

---

\* See second Note, p. 142.

„ gi-apenimogoban,	„ ssigoban,
„ gi-apenimowángiban } we	„ ssiwàngiban,
„ gi-apenimówangoban } . . .	„ ssiwangoban,
„ gi-apenimowegoban,	„ ssiwegoban,
„ gi-apenimogwaban,	„ ssigwaban,

Form the *future* tense after the *present* by prefixing *ga-* to the verb, as : *Nin gad-apenimonadog*, . . .

## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

#### *Singular and Plural.*

*Epenimowànen*, that 'I perhaps' trust in *ssiwànen*,  
him, (them,)

<i>epénimowanen</i> ,	<i>ssiwanen</i> ,
<i>epenimogwen</i> ,	<i>ssigwen</i> ,
<i>epenimowàngen</i> ,	<i>ssiwàngen</i> ,
<i>epenimowangen</i> ,	<i>ssiwangen</i> ,
<i>epenimowegwen</i> ,	<i>ssiwegwen</i> ,
<i>epenimowagwen</i> ,	<i>ssiwagwen</i> ,

### PERFECT TENSE.

#### *Singular and Plural.*

*Ga-apenimowànen*, that I perhaps have trusted *ssiwànen*,  
in him, (them,)

Etc., after the above *present tense*.

### PLUPERFECT TENSE.

#### *Singular and Plural.*

<i>Apenimowàmbánen</i> , if I had p. trusted in	<i>ssiwàmbánen</i> ,
him, (them,)	
<i>apénimowambanen</i> , if thou hadst . . .	<i>ssiwambanen</i> ,
<i>apenimogobanen</i> , if he . . .	<i>ssigobanen</i> ,



*apenimowàngibanen,* }  
*apenimowangobanen,* }  
*apenimowégobanen,*  
*apenimowagobanen,*

*ssiwàngibanen,*  
*ssiwangobanen,*  
*ssiwégobanen,*  
*ssiwagobanen,*

The *future* tenses to be formed after the *present*.

## PARTICIPLES.

### PRESENT TENSE.

#### *Singular and Plural.*

*Nin epenimowànen,* I who perh. trust in him, (them,)  
*kin epenimowanen,* thou who perhaps tr. . . .  
*win epenimogwen,* he who perhaps tr. . . .  
*ninawind epenimowàngen,* } we who perhaps trust in  
*kinawind epenimowangen,* } him, (them,)  
*kinawa epenimowegwen,* you who perhaps tr. . . .  
*winawa epenimogwenag,* they who perhaps tr.

*Nin epenimossiwanen,* I who perhaps do not tr. . . .  
*kin epenimossiwanen,* thou who . . .  
*win epenimossigwen,*  
*ninawind epenimossiwàngen,* } we who per. do not . . .  
*kinawind epenimossiwangen,* }  
*kinawa epenimossiwegwen,*  
*winawa epenimossigwenag,*

### IMPERFECT TENSE.

#### *Singular and Plural.*

*Nin epenimowàmbànen,* I who perhaps trusted in him,  
 (them,)  
*kin epenimowambanen,* thou who . . .  
*win epenimogobanen,*  
*ninawind epenimowàngibanen,* } we . . .  
*kinawind epenimowangobanen,* }



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he would let him have all things for nothing ; and so he did not work.

*Kawin mashi o gi-ijassinadogenan mekatewikwanaien, panima wabang ganabatch o gad-ijanan.* He has probably not yet been to see the Missionary ; he 'will perhaps go to him to-morrow.

**FUTURE TENSE.** *Nin gi-agónabang awassonago nind agimag wedi éjad aw anishinabe ; o ga-gimodinadogenan nind agiman.* I had hung up, the day before yesterday, my snow shoes, there where that Indian is going ; he will perhaps take my snow-shoes.

*Ininiwidog, kawin nongom gwetch ki gad-apenimossim-wadog niiaw, kawin sa wika ki babamitossinoninim.* Men, you will now probably not put much confidence in me, because I never do what you ask me.

### SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Kawin nin kikendansin daié-apenimowanen Debendjiged aiapitchi-kijewadisiid, misi gego gaie kekendang.* 'I know not whether I trust enough' in the Lord who is so exceedingly merciful, and who knows all.

*Endogwen aw inini epenimogwen niiaw ; kawin gwaiak nin kikenimigossi.* I doubt whether that man has any confidence in me ; he does not know me well.

*Namándj ejitchigegwen, ejagwen ossan, gonima gaie ejassigwen.* I don't know what he is doing, and whether he goes to his father, or not.

**PERFECT TENSE.** *Kawin ki kikenimissinon ga-ijáwanen aw aiákosid inini ; endogwen gaie John ga-ijagwen.* I do not know whether thou hast been to that sick man ; and I do not know whether John has been.

*Kawin nin kikenimassi ga-apenimogwen kiiaw gi-kitimagisiid.* I don't know whether he had recourse to thee, when he was poor.

*Endogwén ga-apenimowagwen kiiawiwán gi-akosiwad.*  
I don't know whether they had recourse to you when they were sick.

**PLUPERFECT TENSE.** *Gimodissiwambanen mandaminag kitiganing, ki da-gi-ashámin nongom pakwejigan.* Hadst thou not stolen corn in the field, (as I understood,) I would have given thee now some bread, (or, flour.)

*Apenimossiawambanen kiiaw, nissai, tchi widokawian, kawin nin da-gi-madjitassin iw anokiwin; kego nongom nagajishiken.* Had I not relied on thee, brother, that thou wouldst help me, I would not have commenced that work; do not now forsake me.

**FUTURE TENSE.** *Namándj minik ged-atáwegwen kitchi móshwen aw atawewinini, osam sa o sanagagiman.* I don't know how many shawls that merchant shall sell; he sells them much too high, (dear.)

*Kishpin apitchi kitimagisid, mi api ganabatch ged-apenimogwen kiiawiwán, tchi jawenimeg minawá.* When he becomes very poor, then perhaps he will have recourse to you, that you might do him charity again.

## PARTICIPLES.

**PRESENT TENSE.** *Kinawa ketchi-apenimowegwen niaaw, wegonen ge-iji-gashkitowàmbánen tchi dodonagog?* You who have perhaps much confidence in me, what would I be able to do for you?

*Kin aiápitchi-apénimowanen aw inini; ki ga-kitchi-waiéjimigo ningoting.* Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

*Kinawa ejáwegwen mo jag aiákosidjig, ki ga-jawenimigo-wa Jesus dibakonigé-gijigak, kishpin win wendji-dodameg.* You who visit frequently the sick, (as I understood,) Jesus will be merciful to you on the day of judgment, if you do it for his sake.

**IMPERFECT TENSE.** *Nin gwaiak epenimossiwanbanen kiiaw, Debenimiiian, ki pagossenimin tchi bonigidetawian; weweni nin wi-apenimon kiiaw nongom.* I who did perhaps not perfectly trust in thee, O Lord, I beseech thee forgive me; henceforth I will perfectly trust in thee.

*Mamig oshkinaweg, endasso-gijigadinig ejágobanenag etageshkinidjin, nongom ka wika od ijassinawan.* These young fellows who associated, every day before, with card-players, (as I heard,) now never go to them.

**PERFECT TENSE.** *Awegwen aw ga-bi-atawangegwen jéba nin bebejigoganjiman, kawin nin gi-wabamassi.* I don't know who was the person that came this morning to borrow my horse, I did not see him.

*Kin wika gwetch ga-apénimossiwanen niiaaw, ki kikenim na eji-sagiinan, eji-kitimagenimanan gaie?* Thou, who perhaps hast never put much confidence in me, dost thou know how I love thee, and how I pity thee?

*Awegwenag ga-ashangegwenag pakwejiganan, kokoshan gaie. Geget mino dodawawag mamig anishinabeg beka-dedjig.* I do not know who are those that distributed flour and pork. A good work indeed is done to these starving Indians.

**FUTURE TENSE.** *Ninidjanissidog, awegwen ge-wi-ijagwen wabang omishomissan, weweni nongom o ga-wabandan o masinaigan.* Children, whoever wishes to go to-morrow to visit grand-father, must well study to-day his book, (his lesson.)

*Awegwen ge-migiwegwen naningim joniian, minik eji-gashkitod, mi sa, ketimagisidjig tchi mino dodawindwa, apitchi kitchi daniwin o ga-mikán gijigong.* Whoever shall often give money, as much as he can, with the intention to do good to the poor, shall find an immense treasure in heaven.

*Namándj api ged-ijássiwanen wika etagedjig, menikwedjig'gaie.* I don't know when the time will come, when thou shalt not associate any more with card-players and drinkers.



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AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

<i>Nin wabandan</i> , I see it,	<i>Kawin nsin</i> ,*
<i>ki wabandan</i> ,	“ nsin,
<i>o wabandan</i> ,	“ nsin,
<i>wabandàm</i> , they see it, (on le voit,) one sees it,†	“ nsim,
<i>nin wabandamin</i> ,	„ nsimin,
<i>ki wabandanawa</i> ,	„ nsinawa,
<i>o wabandanawa</i> ,	„ nsinawa,

*Plural.*

<i>Nin wábandanan</i> , I see them, ( <i>in. obj.</i> )	<i>Kawin nsinan</i> ,
<i>ki wabandanan</i> ,	“ nsinan,
<i>o wabandanan</i> ,	“ nsinan,
<i>nin wabandamin</i> ,	“ nsimin,
<i>ki wabandanawan</i> ,	“ nsinawan,
<i>o wabandanawan</i> ,	“ nsinawan,

## IMPERFECT TENSE.

*Singular.*

<i>Nin wabandanaban</i> , I saw it,	<i>Kawin nsinaban</i> ,
<i>ki wabandanaban</i> ,	“ nsinaban,
<i>o wabandanaban</i> ,	“ nsinaban,

\* See Remark p. 160.

† See Remark p. 92.

*nin wabandaminaban,*  
*ki wabandanawaban,*  
*o wabandanawaban,*

“ *nsiminaban,*  
 “ *nsinawaban,*  
 “ *nsinawaban,*

*Plural.*

*Nin wabandanabanin,* I saw them, (*in.*  
 objects,)

*Kawin*

*ki wabandanabanin,*  
*o wabandanabanin,*  
*nin wabandaminabanin,*  
*ki wabandanawabanin,*  
*o wabandanawabanin,*

*nsinabanin,*  
 “ *nsinabanin,*  
 “ *nsinabanin,*  
 “ *nsiminabanin,*  
 “ *nsinawabanin,*  
 “ *nsinawabanin.*

PERFECT TENSE.

*Singular.*

*Nin gi-wabandan,* I have seen it,  
*ki gi-wabandan,*  
*o gi-wabandan,*

*Kawin nsin,*  
 “ *nsin,*  
 “ *nsin,*

Etc., after the above *present* tense.

*Plural.*

*Nin gi-wabandanan,* I have seen them,  
*ki gi-wabandanan,*  
*o gi-wabandanan,*

*Kawin nsinan,*  
 “ *nsinan,*  
 “ *nsinan,*

Etc., after the *present* tense.

PLUPERFECT TENSE.

*Singular.*

*Nin gi-wabandanaban,* I had seen it, *Kawin nsinaban,*

Etc.; *Singular* and *Plural*, after the above *imperfect* tense.

Form the future tenses after the above *present*, as: *Nin ga-wabandan, . . . Nin ga-wabandanan, . . . Nin-ga-gi-wabandan. . .*



## SUBJUNCTIVE MOOD.

### PRESENT TENSE.

#### *Singular and Plural:*

<i>Wabandamàn</i> , because I see it, (them,)	<i>nsiwàn</i> ,
<i>wabandaman</i> ,	<i>nsiwan</i> ,
<i>wabandàng</i> ,	<i>nsig</i> ,
<i>wabandaming</i> , (qu'on le (les) voit,)	<i>nsing</i> ,
<i>wabandamàng</i> ,* } because we see it,	<i>nsiwàng</i> ,
<i>wábandamàng</i> , } (them,)	<i>nsiwang</i> ,
<i>wabandameg</i> ,	<i>nsiweg</i> ,
<i>wabandamowad</i> ,	<i>nsigwa</i> ,

### PERFECT TENSE.

#### *Singular and Plural.*

*Gi-wabandamàn*, because I have s. it, (th.) *nsiwan*,  
Etc., as above in the *present tense*.

### PLUPERFECT TENSE.

#### *Singular and Plural.*

<i>Wábandamàmban</i> ,† had I s. it, (th.)	<i>nsiwàmban</i> ,
<i>wábandamamban</i> ,	<i>nsiwamban</i> ,
<i>wabandangiban</i> ,	<i>nsigoban</i> ,
<i>wabandamingiban</i> , (si on l'eut vu,)	<i>nsingiban</i> ,
<i>wabandamàngiban</i> , } had we . .	<i>nsiwàngiban</i> ,
<i>wábandamangoban</i> , }	<i>nsiwangoban</i> ,
<i>wabandamegoban</i> ,	<i>nsiwegoban</i> ,
<i>wabandamowapan</i> ,	<i>nsigwaban</i> ,

\* See Remark 3. p. 45

† See Remark 3, p. 116.



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*win waiabandansig*, he who does not see it, (them,)  
*waiabandansing*, (ce qu'on ne voit pas,)  
*ninawind waiabandansiwàng*, } we who don't see . . .  
*hinawind waiabandansiwang*, }  
*kinawa waiabandansiweg*, you who don't see it, (the  
*winawa waiabandansigog*, they who don't . . .

## IMPERFECT TENSE.

*Singular and Plural.*

*Nin waiabandamàmban*, I who saw it, (them,)  
*kin waiabandamamban*,  
*win waiabandangiban*,  
*waiabandamingiban*, (ce qu'on voyait,)  
*ninawind waiabandamàngiban*, } we who saw . . .  
*kinawind waiabandamangoban*, }  
*kinawa waiabandamegoban*,  
*winawa waiabandangibanig*,

*Nin waiabandansiwàmban*, I who did not see . . .  
*kin waiabandansiwamban*,  
*win waiábandansigobán*,  
*waiabandansingiban*, (ce que l'on ne v. pas,)  
*ninawind waiabandansiwàngiban*, } we who did not . . .  
*kinawind waiabandansiwangoban*, }  
*kinawa waiabandansiwegoban*,  
*winawa waiabandansigobanig*,

After these two tenses all the others of these *participles* are formed; as: *Nin ga-wabandamàn*, . . . *Nin ga-wabandamámban*, . . . *Nin ge-wabandamàn*, etc. . . .

*Remark. 1.* The verb, *nind aián*, I have it, makes an exception from the above paradigm in the *third* persons of the subjunctive mood and the participles; as follows:

AFFIRMATIVE FORM.

NEGATIVE FORM.

## SUBJUNCTIVE MOOD.

PRESENT, TENSE.

*Singular and Plural.*

<i>Aiád</i> , because he has it, (them,)	ssig,
<i>aiáng</i> , because one has it,	ssing,
<i>aiáwad</i> , because they have it,	ssigwa.

PLUPERFECT TENSE.

*Singular and Plural.*

<i>Aiápan</i> , had he had it, (them,)	ssigoban,
<i>aiawapan</i> , had they, . .	ssigwaban,

## PARTICIPLES.

PRESENT TENSE.

*Singular and Plural.*

<i>Eiád</i> , who has it, (them,)	ssig,
<i>eiádjig</i> , who have it, (them,)	ssigog,

IMPERFECT TENSE.

*Singular and Plural.*

<i>Eiápan</i> , who had it, (them,)	ssigoban,
<i>eiapanig</i> , who had it, (them,)	ssigobanig,

In all the moods, tenses and persons, not mentioned here above, this verb is exactly conjugated after *Nin wabandan*.

*Remark. 2.* All the verbs of this Conjugation, ending in *an*, are exactly conjugated after the preceding paradigm, *Nin wabandan*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wabandan*.

We take the verb, *Nin sâgiton*, I like it, for an example; but the verbs in *en*, and *in*, are conjugated exactly like those in *on*.

In the AFFIRMATIVE form the whole *indicative mood* of *Nin sagiton*, is exactly conjugated as in *Nin wabandan*.

But in the NEGATIVE form you have to remember, that in the terminations of this form, the letters *ns* in the preceding paradigm, are always changed into *ss*, for the verbs in *en*, *in*, and *on*. So, for instance, you say: *Kawin nin wabandansin*; change this *ns* in *ss*, for the verb, *Nin sagiton*, and you will have: *Kawin nin sagitossin*. And so on, always changing *ns* into *ss*. This is the only little difference between *Nin wabandan* and *Nin sagiton*, etc., for the whole *indicative mood*. But in the *subjunctive mood* there is some more discrepance; as you see here below.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## SUBJUNCTIVE MOOD:

P R E S E N T T E N S E.

*Singular and Plural.*

<i>Sagitoian</i> , because I like it, (them,) <i>in</i> objects,	<i>ssiwàn</i> ,
<i>sagitoian</i> ,	<i>ssiwàn</i> ,
<i>sagitod</i> ,	<i>ssig</i> ,
<i>sagitong</i> , (qu'on l'aime,)	<i>ssing</i> ,



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o *ga-sagitonawa*, let them like it,            *ssinawa*,  
o *ga-sagitonawan*, let them like them, *ssinawan*,

## PARTICIPLES.

### PRESENT TENSE.

#### *Sing.* and *Plur.*

*Nin saiagitoiàn*, I who like it, (them,)  
*kin saiagitoian*, thou who likest it, (them,)  
*win saiagitod*, he who likes it, (them,)  
*saiagitong*, what one likes,  
*ninawind saiagitoiàng*, } we who like it, (them,)  
*kinawind saiagitoiang*, }  
*kinawa saiagitoreg*, you who like it, (them,)  
*winawa saiagitodjig*, they who like it, (them,)

*Nin saiagitossiwan*, I who don't like it, (them,)  
*kin saiagitossiwan*, thou who dost not like . . .  
*win saiagitossig*, he who does not like it, (them,)  
*saiagitossing*, what one does not like,  
*ninawind saiagitossiwàng*, } we who don't . . .  
*kinawind saiagitossiwang*, }  
*kinawa saiagitossiweg*, you who don't like,  
*winawa saiagitossigog*, they who . . .

### IMPERFECT TENSE.

#### *Singular* and *Plural.*

*Nin saiagitoiàmban*, I who liked it, (them,)  
*kin saiagitoiamban*, thou who likedst it, (them,)  
*win saiagitopan*, he who . . .  
*saiagitongiban*, (ce qu'on aimait,)

*ninawind saiagitoiàngiban,* } we who liked . . .  
*kinawind saiagitoiangoban,* }  
*kinawa saiagitoiegoban,* you who liked . . .  
*winawa saiagitopanig,* they who . . .

*Nin saiagitossiwbamban,* I who did not like it, (them,)  
*kin saiagitossiwbamban,* thou who didst not like . . .  
*win saiagitossigoban,* he who did not . . .  
*saiagitossingiban,* what one did not like,  
*ninawind saiagitossiwbàngiban,* } we who did not . . .  
*kinawind saiagitossiwbangoban,* }  
*kinawa saiagitossiwegoban,* you who did . . .  
*winawa saiagitossigobanig,* they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sagiton*, are conjugated the verbs which we call *personifying*. (See page 85.) They all end in *on*. These verbs *personify inanimate* things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i.

*Kid ikitowin nin nibwakáigon.* Thy word makes me wise.

*Anamiewin nin ginaamagon matchi dodamowin.* Religion forbids me bad actions.

*Kitchi akosiwin ki gi-odissigomin.* A great sickness has come to us, (has visited us.)

*Nitam batadowin kakina anishinabeg o gi-inigaigonawa.*  
 The first sin has injured all men, (all mankind.\*)

Here are some moods and tenses of these verbs, only exempli gratia.

---

\* See other Examples on page 85.



AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

<i>Nind odissigon,</i>	it comes to me,	<i>Kawin ssin,</i>
<i>kid odissigon,</i>	“ “ “ thee,	“ ssin,
<i>od odissigon,</i>	“ “ “ him,	“ ssin,
<i>nind odissigomin,</i>	“ “ “ us,	“ ssimin,
<i>kid odissigonawa,</i>	“ “ “ you,	“ ssinawa,
<i>od odissigonawa,</i>	“ “ “ them	“ ssinawa,

*Plural.*

<i>Nind odissigonan,</i>	they come to me,	<i>Kawin ssinan,</i>
	( <i>in. obj.</i> )	
<i>kid odissigonan,</i>	they come to thee,	“ ssinan,
<i>od odissigonan,</i>	“ “ “ him,	“ ssinan,
<i>nind odissigomin,</i>	“ “ “ us,	“ ssimin,
<i>kid odissigonawan,</i>	“ “ “ you,	“ ssinawan,
<i>od odissigonawan,</i>	“ “ “ them,	“ ssinawan,

## IMPERFECT TENSE.

*Singular.*

<i>Nind odissigonaban,</i>	it came to me,	<i>Kawin ssinaban,</i>
<i>kid odissigonaban,</i>	“ “ “ thee,	“ ssinaban,
<i>od odissigonaban,</i>	“ “ “ him,	“ ssinaban,
<i>nind odissigominaban,</i>	etc. . .	“ ssiminaban,
<i>kid odissigonawaban,</i>		“ ssinawaban,
<i>od odissigonawaban,</i>		“ ssinawaban,



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## PRESENT TENSE.

*Nin wedissigossiwan*, I to whom it does (they do)  
 not come,  
*kin wedissigóssiwan*, thou . . .  
*win wedissigossig*, he . . .  
*ninawind wedissigossiwan*, } we . . .  
*kinawind wedissigossiwan*, }  
*kinawa wedissigossiweg*, you . . .  
*winawa wedissigossigog*, they . . .  
 Etc. . . etc. . .

*Remark.* The formation of these *personifying verbs* is easy. You have only to add the letter *n* to the first person sing., present, indicative, of the *passive voice* in the IV. Conjugation, (page 224,) and you form these verbs.

*Examples.*

I pers. pass. voice,                      *personifying verbs.*

*Nin wábamigo*, I am seen, *nin wabamigon*, it sees me.

*Nin nissigo*, I am killed, *nin nissigon*, it kills me.

*Nin ganónigo*, I am spoken to, *nin ganonigon*, it speaks to me.

*Nin nishkimigo*, I am made angry, *nin nishkimigon*, it makes me angry.

*Nin ságiigo*, I am loved, *nin ságiigon*, it loves me.

*Nin nópinanigo*, I am followed, *nin nópinanigon*, it follows me.

*Nind ánwenimigo*, I am reproached, *nind ánwenimigon*, it reproaches me.

*Nin jingénimigo*, I am hated, *nin jingénimigon*, it hates me.

*Nin kikenimigo*, I am known, *nin kikenimigon*, it knows me.

Etc. . . etc. . .

## VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

PRESENT TENSE.

*Singular.*

	<i>Kawin</i>
<i>Nin wabandanadog</i> , I see it perhaps,	nsinadog,
<i>ki wabandanadog</i> ,	“ nsinadog,
<i>o wabandanadog</i> ,	“ nsinadog,
<i>nin wabandaminadog</i> ,	“ nsiminadog,
<i>ki wabandanawadog</i> ,	“ nsinawadog,
<i>o wabandanawadog</i> ,	“ nsinawadog,

*Plural.*

	<i>Kawin</i>
<i>Nin wabandanadogenan</i> , I see them perhaps, ( <i>in. objects</i> ,)	nsinadogenan,
<i>ki wabandanadogenan</i> ,	“ nsinadogenan,
<i>o wabandanadogenan</i> ,	“ nsinadogenan,
<i>nin wabandaminadogenan</i> ,	“ nsiminadogenan,
<i>ki wabandanawadogenan</i> ,	“ nsinawadogenan,
<i>o wabandanawadogenan</i> ,	“ nsinawadogenan,

The *perfect* and the *future* tenses are formed after the above *present*, by prefixing to the verb *gi-*, *ga-*, *ga-gi-*.

PLUPERFECT TENSE.\*

<i>Gi-wabandamowâmban</i> , I had perhaps seen it, ( <i>them</i> ,)	<i>Kawin</i> nsiwamban,
--	-------------------------

---

\* See second Note, p. 142.

<i>gi-wabandamowamban,</i>	} we had . . .	“ nsiwamban,
<i>gi-wabandamogoban,</i>		“ nsigoban,
<i>gi-wabandamowàngiban,</i>		“ nsiwangiban,
<i>gi-wabandamowangoban,</i>		“ nsiwangoban,
<i>gi-wabandamowegoban,</i>		“ nsiwegoban,
<i>gi-wabandamogwaban,</i>		“ nsigwaban.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

<i>Waiabandamowânen,*</i>	whether I see it,	<i>nsiwânen,</i>
(them,)		
<i>wâiabandamowanen,</i>		<i>nsiwanen,</i>
<i>waiabandamogwen,</i>		<i>nsigwen,</i>
<i>waiabandamowângen,</i>	} whether we . . .	<i>nsiwângen,</i>
<i>wâiabandamowangen,</i>		<i>nsiwangen,</i>
<i>waiabandamowegwen,</i>		<i>nsiwegwen,</i>
<i>waiabandamowagwen,</i>		<i>nsiwagwen,</i>

## PERFECT TENSE.

<i>Ga-wabandamowânen,</i>	whether I have seen	<i>nsiwânen,</i>
it, (them,)		
Etc., after the above <i>present tense</i> .		

## PLUPERFECT TENSE.

<i>Wabandamowâmbânen,</i>	if I had seen it,	<i>nsiwâmbânen,</i>
(them,)		
<i>wâbandamowambanen,</i>		<i>nsiwambanen,</i>
<i>wabandamogobanen,</i>		<i>nsigobanen,</i>
<i>wabandamowângibanen,</i>	} if we had . . .	<i>nsiwângibanen,</i>
<i>wâbandamowangobanen,</i>		<i>nsiwangobanen,</i>
<i>wabandamowegobanen,</i>		<i>nsiwegobanen,</i>
<i>wabandamowagobanen,</i>		<i>nsiwagobanen,</i>

Form the *future tense* after the *present*; as: *Ge-wabandamowânen, . . .*

---

\* See Remark at the end of this paradigm.



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*win waiabandansigobanen,*  
*ninawind waiabandansiwangibanen,* } we who . . .  
*kinawind waiabandansiwangobanen,*  
*kinawa waiabandansiwegobanen,*  
*winawa waiabandansigobanenag.*

Form the other tenses after these two.

*Remark.* Respecting the verbs ending in *en*, *in* and *on*, (page 349,) you will please remember, that in all the cases where the verbs ending in *an*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *en*, *in* and *on*. So you say: *Waiabandamowànen*, *waiabandamogwen*, etc. . . . but you will not say: *Saiagitomowànen*, *saiagitomogwen*; but: *Saiagitowànen*, *saiagitogwen*; and so forth, always taking out the syllable *mo*, for the verbs in *en*, *in*, *on*.

## EXAMPLES ON THE WHOLE VI. CONJUGATION.

### INDICATIVE MOOD.

**PRESENT TENSE.** *Bejig eta wakaigan nin wabandan, kawin nij nin wabandansinan.* I see only one house, I don't see two.

*Nin bitomin nabikwan tchi bagamassing. Kawin nin kikendansimin api ge-dagwishinomagadogwen.* We are waiting for the vessel to come in. We don't know when it shall arrive.

*O debwetanadog dajindiwin ga-nondang pitchinago; gaie ogow ikwewag o debwetanawadog.* He probably believes the calumny he heard yesterday; and these women, I think, also believe it.

**IMPERFECT TENSE.** *Aw kwiwisens kawin gego o kikendansinaban ba-dawishing oma, nongom dash weweni o wabandan masinaigan.* This boy knew nothing when he came here, but now he reads well.

*Nin kitchi sagitominabanin masinaiganan ga-wanitoi-àng.* We liked very much the books we have lost. (The person spoken to *not* included.)

*Mokodássowinini nibiwa od ojitonabanin apabiwinan, adopowinan gaie, bibonong; nongom dash mójag akosi.* The joiner made many benches and tables, last winter; but now he is always sick.

**PERFECT TENSE.** *Ki gi-giwéwidonan na anokásowinan? Béjig eta nin gi-giwewidon; nij dash kawin mashi nin gi-aiossinan.* Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

*Nin gwinawabandan wiass oma ga-ateg; animosh o gi-bi-gimodinadog.* I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

*Anotch matchi ijitchigewinan ki gi-webinanawan jaigwa, giwashkwebiwin gaie ki gi-bonitonawa; gaginawishkiwin dash ki gi-ishkonanawa.* You have already rejected many bad practises, you have also abandoned drunkenness; but the habit of telling lies you have retained.

**PLUPERFECT TENSE.** *Bwa dagwishinan oma, nin gi-gish-pinadominabanin iniw mokomanan, patakaiganan gaie.* We had bought these knives and forks, before thou camest to this place.

*Nij masinaiganan jaigwa nin gi-ijibianabanin, bejig dash kawin mashi nin gi-de-gijitossinaban, api pandiged nishime.* I had already written two letters, but I had not quite finished another one, when my brother (sister) came in.

*Nibinong bwa bi-giweiàng, Moningwanekaning gi-ijai-àng, pijikiwag o gi-banadjitonawabanin nin kitiganin-anin.* Last summer cattle had destroyed our fields, (gardens,) before we came back from our journey to La-pointe.



**FUTURE TENSE.** *Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan.* I will faithfully keep the commandments of God, I will no more break them purposely.

*Nin gad-atawemin nin wakaiganinanin oma, bekanakin dash odenang nin ga-gishpinadomin, kawin dash kitigan nin gad-ojitossimin.* We will sell out our houses here, and we will buy others in the town, but we shall make no field, (garden.)

*Kishime o ga-banadjitonadogenan masinaiganan nijiké-wabid; awi-ijan.* Thy little brother (sister) will perhaps spoil the books, as he (she) is alone; go to him, (her.)

### SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Ninidjaniss, kishpin gego dibádodaman, gonima gaie gego ojitoian, mikwenim Debendjiged misi gego waiábandang.* My child, if thou art telling something, or doing something, remember the Lord who sees all.

*Kishpin wa-aiámowanen gego, gagwedjimishin, ki gaminin. Bidádjimowin nwandamowegwen, kego pabige debwetangegon.* If thou perhaps wishest to have something, ask me, I will give it to thee. If you happen to hear reports, don't believe them immediately.

*Jaigwa apitchi inendamog tchi bonitowad minikwewin, mi dash tchi odapinamowad minikwessi-masinaigansan.* They already think firmly to give up (to abandon) drinking, and to take the pledge.

**PERFECT TENSE.** *Nin jawendagossimin nongom gi-webinamàng anishinábewitchigewin, mi dash anamiewin gi-odapinamàng.* We are happy now, because we have rejected (abandoned) the Indian mood of living, and have taken religion.



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would forget the word of the Lord, if you never heard sermons.

*Nij jaigwa wakaiganan o da-dibendanan, nij gaie kitiganan o da-aianan aw inini, minikwessig.* That man would already possess two houses, and would have two fields, (gardens,) if he did not drink.

*Ki da-wabandan masinaigan, wendamitássiwanin.* Thou oughtst to read when thou hast leisure time.

**PERFFCT TENSE.** *Nibiwa masinaiganan nin da-gi-gish-pinadonan, kawin dash gwetch nin gi-ojoniamissi.* I would have bought many books, but I had not much money.

*Nisswi masinaiganan ki da-gi-odissigonan, abiiamban. Kimishome o gi-madjidonan.* Three letters would have come to thee, (thou wouldst have received three letters,) hadst thou been at home. Thy uncle took them.

### IMPERATIVE MOOD.

*Weweni sagiton kid anamiewin, minotan anamie-gagikwe-win, mino inabadjiton dash.* Like well thy religion, Listen with pleasure to religious sermons, and make a good use of them.

*Gijigado-masinaigan ojitokan, tchi kikendamàng gijigadon.* Please make a calendar, that we may know the days.

*Kego wika gego gimodiken, ki wabamig sa aw ge-dibakonik.* Never steal anything, because he who will judge thee, sees thee.

*Nin nagadanan oma anind nind aiiman ; kego awia o gamamossinan.* I leave here some of my things ; let nobody take them away.

*Ambe ijada, awi-wabandanda ga-ijiwebak Bethleheming.* Let us go, let us see what happened in Bethlehem.

*Këgo babamendansida matchi minawanigosiwîn aking, tchi wanitóssiwang iw kagige minawanigosiwîn gijigong.* Let us not care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

*Jingendamog maianadak, sagitoiog odapinamog gaie weni-jishing; kego missawendángegon bekanisid odaiim.* Hate what is evil; like and accept what is good; don't covet the property of another person.

*Ishkoteng o gad-apagitanawan o matchi masinaiganishiwân.* Let them throw into the fire their bad books.

## PARTICIPLES.

**PRESENT TENSE.** *Jawendagossiwig waiabandangig waibandameg, nwandangig gaie nwandameg.* Happy are those who see what you see, and who hear what you hear.

*Awegwen menotansigwen Kije-Manito od ikitowin, kawin geget o sagiassin Kije-Maniton.* Whoever does not like to hear the word of God, he does not truly love God.

**IMPERFECT TENSE.** *Kawin nin debwetawassig winawa debadodangibanig ejiwebadogwen odenang.* I don't believe those who reported what happened in the village, (or town.)

*Kin waiábandamamban nibiwa maianadak, kego iw bapish kikinowabandangen.* Thou who sawest so many evil things, do not take any example on those things.

**PERFECT TENSE.** *Nin, ga-pisindamàn iw gigitowin, nin igo nin dibádjim; debwétawishig.* I who have listened to that discourse, I do report; believe me.

*Kawin bekanisidjig da-gagwedjimassiwag; igiw sa iniwag ga-wabandamogwenag matchi dodamowin, da-gagwedjimawag.* Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called.

*Jawendagosiwag ga-wabandansigog, anawi dash gi-deb-wetamog.* Blessed are they that have not seen, and yet have believed.

**FUTURE TENSE.** *Ge-mino-ganawendang, òd anamiewin ged-ako-bimadisiid, kaginig gijigong ta-debisi.* He who shall keep well his religion (be a good Christian) as long as he shall live, shall eternally be happy in heaven.

*Ow kid inininim kija : Igiw ge-minikwedjig ishkotewabo,*

*A few Examples in regard*

## AFFIRMATIVE FORM.

### INDICATIVE MOOD.

#### PRESENT TENSE.

*Kawin win gego o wabandansin, ogwissan o wabandamini.*  
He sees nothing, his son sees it.

*Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwana sa o bi-nadimini.* They don't come for the books, their brothers (sisters) come for them.

And so on in all the tenses

### SUBJUNCTIVE MOOD:

#### PRESENT TENSE.

*Kishpin ossan wabandaminid ga-iji-anokinid, ta-minwendamon.* When his father sees how he has worked, he will be contented.

*Kishpin onigiigon wabandaminid minik ga-ojitonid, o gaminigon gego.* When his parents see how much he has done, they will give him something.



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## PARTICIPLES.

## PRESENT TENSE.

*Mi sa witan waiabandaminidjin mo jag' masinaigan.* It is his brother-in-law that is always reading, (looking in the book.)

*Kawin win o dibendansin iw ; omishomissan mi iniw, debendaminidjin.* He does not own this ; it is his grandfather that owns it.

And so in other tenses

---

## VII. CONJUGATION.

In order to accommodate all the verbs of the Otchipwe language, we must establish three more Conjugations, for the *unipersonal verbs* ; (see page 87.) One of these Conjugations will be for the unipersonal verbs ending in a *vowel* ; the two others will be for those ending in a *consonant*.

To this VII. Conjugation then belong all the *unipersonal verbs* ending in a *vowel*. This vowel may be *a*, *e*, *i*, or *o*.

Here are a few verbs belonging to this Conjugation.

*Kissiná*, it is cold, (speaking of the weather.)

*Sasagá*, it is full of brushes, or underwood.

*Jibéia*, there are no brushes, no underwood.

*Ijinikáde*, it is called, (some *inanimate* object.)

*Ijitchigáde*, it is made, constructed.

*Dagonigáde*, it is mixed with . . .

*Kijáte*, it is warm, (speaking of the weather.)

*Até*, there is of it ; it is

## PARTICIPLES.

## PRESENT TENSE.

*Mi iniw onidjanissan gego kekendansinigon.* This is his child that knows nothing, (or, these are his children that know nothing.)

*Nibiwa win o dibendan aki; widjikiwêian dash iniw gego debendansinigon.* He owns much land; it is his friend (brother) that owns none.

derived from the *present*.

*Odjitchisse*, it arrives, (speaking of a certain day or time.)

*Dimí*, it is deep, (a river, etc.)

*Mashkawágami*, it is strong, (a liquid.)

*Miskwágami*, it is red, (a liquid.)

*Makatéwagami*, it is black, (a liquid.)

*Dagó*, there is, it is.

*Sógipo*, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 87,) which all end in *ka*, and are *unipersonal*. You will find a few of these verbs on the same page. And some of the *in. Numeral verbs*, which have only the *plural*, ending in *wan*.

Some verbs of this Conjugation have only the third person *singular*, as: *Kissina*, *kijate*, *sogipo*, etc. Others have the third person *singular* and *plural*, as: *Ijinikade*, *ijinikadewan*; *até*, *atéwan*, etc.

AFFIRMATIVE FORM.

NEGATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Ijinikade*, it is called,

*Kawin* ssinon,

*ijinikadewan*, they are called, (*in. obj.*)

,, ssinon.



## IMPERFECT TENSE.

*Ijinikadeban*, it was called, *Kawin* ssinoban,  
*ijinikadebanin*, they were called, „ ssinobanin.

Form the remaining tenses of the indicative after these two, as : *Gi-ijinikade*, . . . *Gi-ijinikadeban*, . . . *Ta-ijinikade*, . . . *Ta-gi-ijinikade*, . . .

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Kishpin ijinikadeg*, if it is called, ssinog,  
 „ *ijinikadeg*, if they are called, ssinog.

## PERFECT TENSE.

*Gi-ijinikadeg*, { because it has been called,  
 because they have been called, } ssinog.

## PLUPERFECT TENSE.

*Ijinikadegiban*, { had it been called,  
 had they been called, } ssinogiban.

The *future* tenses are to be formed after the *present*, as :  
*Ged-ijinikadeg*, . . . *Ge-gi-ijinikadeg*, . . .

The two tenses of the *conditional mood* are to be formed after the present and perfect tenses of the *indicative*, as : *Da-ijinikade*, it would be called; . . . *Da-gi-ijinikade*, it would have been called, . . .

## IMPERATIVE MOOD.

*Ta-ijinikade*, be it called, let it be called, ssinon.  
*ta-ijinikadewan*, let them be called, ssinon.



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## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Gonima ejinikadegwen*, whether it is called, *Gonima ssinogwen*,  
 „ *ejinikadegwen*, whether they are called, „ *ssinogwen*.

## PERFECT TENSE.

*Ga-ijinakadegwen*, { whether it has been called,  
 { whether they have b. c. } *ssinogwen*.

## PLUPERFECT TENSE.

*Ijinikadegobanen*, { if it had been called,  
 { if they had been called, } *ssinogobanen*,

Form the *future* tenses after the *present*, as : *Ged-ijinikadegwen*, etc.

## PARTICIPLES.

## PRESENT TENSE.

*Ejinikadegwen*, which is probably called, *ssinogwen*,  
*ejinikadegwenan*, which are probab. called, *ssinogwenan*,

## IMPERFECT TENSE.

*Ejinikadegobanen*, which was probably called, *ssinogobanen*,  
*ejinikadegobanen*, which were prob. c. *ssinogobanen*.

Form the other two tenses of these dubitative participles after the above two.

EXAMPLES ON THE WHOLE VII. CONJUGATION.

INDICATIVE MOOD.

**PRESENT TENSE.** *Adopowin ijinikade ow; onow dash apabiwinan ijinikadewan.* This is called a table; and these are called chairs, (or benches.)

*Kitchi sogipo nongom, kawin dash anawi kissinassinon.* It snows much to-day, but it is not very cold.

*Nopiming atédog ki wagakwad; ki makisinin dash kawin wedi atéssinodogenan.* I think thy axé is in the woods; but thy shoes, I think, are not there.

**IMPERFECT TENSE.** *Oma atéban jéba nin masinaigan, nij gaie nin mokomanan oma atebanin; awegwen ga-bi-mamogwen.* My book was here this morning, and my two knives also were here; I don't know who came and took them.

*Awáss nibinong kawin sasagassinoban oma; nongom dash apitchi sasaga misiwe.* The summer before last there was no underwood here; but now there is very much underwood everywhere.

**PERFECT TENSE.** *Gi-kitchi-kijate pitchinago gi-bimosseiàng; kawin dash awassonago gi-kijátessinon.* It has been very warm yesterday, when we walked; but it has not been warm the day before yesterday.

*Pàngi eta oma gi-sogipo; nibiwa dash wadjiwing gi-sogipodog.* It has snowed here only a little; but on the mountains, I suppose, it has snowed much.

**PLUPERFECT TENSE.** *Gi-apitchi-áteban, kid ishkotemiwa bwa bi-madjaian.* Your fire had been quite out, before I started to come here.

*Kawin gwetch gi-sogipossinoban bibonong bwa Nibá-anamiegijigak.* Last winter it had not much snowed before Christmas-day.

**FUTURE TENSE.** *Waiba ow wákaigan ta-bigobidjigade, bekanak dash nawatch metchag ta-ójitchigade.* This house will soon be taken down, and another one larger than this will be constructed.

*Kawin ta-webinigadessinon ow wágakwad, ta-nanaitchigade dash, ginwenj dash keiabi ta-onijishin.* This axe will not be thrown away, but it will be repaired, and will be useful yet a long time.

*Pindigadoiog nibiwa missán; ta-kissinadog tibikad; (ta-kissintibikad.)* Bring in much wood; I think it will be cold to-night.

### SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Kawin weweni anokissim, kishpin osam kijateg; kawin gaie mino bimossessim, kishpin sogipog kabe-gijig.* One does not work well when it is too warm; and one does not travel well when it is snowing all day.

*Kishpin pangi eta bodawadeg kijapikisiganing, pabige kitchi kijide oma pindig.* When a little fire only is made in the stove, it is immediately very warm in this room.

*Endogwen deganigadessinogwen ishkotewabo, oma mishiminabong.* I don't know whether there is no ardent liquor mixed with this cider.

**PERFECT TENSE.** *Anamikodading gi-odjitchisseg, mi api ga-wabamag ishkwatsh.* When New Year's day was arrived, (on New Year's day,) I have seen him the last time.

\* *Gi-sanagad ganabatch minissing bibonong, midjim gwetch gi-atessinogwen.* It has probably been distressing on the island last winter, because there have not been many provisions there, I think.

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\* See Note, p. 97.



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*Nibiwa mino dodamowinan jaigwa da-gi-wabandjigadewan oma odenang, nond nibossigoban aw inini gaminogagikimad oma enamianidjin.* Many good works would have been seen here in the village, were that man not dead so soon, who exhorted so well these Christians. . . . "

### IMPERATIVE MOOD.

*Wewib ta-bosidjigadewan nind aiiman, nin wi-madja.* Let my things be shipped immediately, I'll go away.  
*Kego ta-bodawadessinon, kawin sa kissinassinon, abawa jaigwa.* Let no fire be made, it is not cold, the weather is already mild. "

### PARTICIPLES.

**PRESENT TENSE.** *Minik ejibiigadeg Kije-Manito o masinaiganing, apitchi debwewinagad.* All that is written in the Bible, (in God's book,) is perfectly true.

*Kakina aking eteg kawin nin babamendansin, mekwendamànin minik gijigong endagog.\** For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

**IMPERFECT TENSE.** *Wegonen iw endagogobanen kitchi kitiganing, ga-daji-bimadisiwad nitam ànishinabeg?* What is that that was (or, what was) in the great garden, (Paradise,) where the first men lived?

*Pitchinago kakina nind aiiman misiwe etegibanin nin gi-mawandjironan; nongom weweni nin wi-ganawendan.* Yesterday I gathered all my things together, that were scattered about; I will now well take care of them.

**PERFECT TENSE.** *Mi mandan masinaigan ga-apitchi-songitchigadeg; kawin awia o ga-bigobidossin.* This is

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\* See Remark 1, p. 130.

the document which has been so much strengthened; nobody shall break it, (make it void.)

*Nin bidon kakina ga-ishkwasseg gi-ojitoian 'ki' babisi-kawagan.* I bring all that has remained when I have been making thy coat.

**PLUPERFECT TENSE.** *Iw assini-ajogan mewija nawatch ga-ojitchigadegobanen, kawin mashi nin wabandansin.* That stone bridge which had been constructed (built) a considerable time ago, I have not seen it yet.

*Nongom pitchinag nin nondamin iw wenijishing ikitowin, wika mashi ga-wawindjigadessinogiban oma.* Now only we hear that excellent word, (doctrine,) which never had been announced here before.

**FUTURE TENSE.** *Anin iw minik ge-debisseg?—Namandj minik ge-debissegwen.* How much will be enough?—I don't know how much shall be enough.

*Minik nongom metchi-dodameg gimodj, mi iw kakina ge-kikendjigadeg dibakonige-gijigak.* All that you are doing now wrong, secretly, that will all be known on the day of Judgment.

*Some Examples in regard to the second third person, expressed by an inanimate object.*

*Waiwatan ijinikadeni odena endanisi; kawin bakan ijinikadessinini.* The city where he lives, is called Detroit, it is not called otherwise.

*Gagikwe-masinaiganan ijinikadeniwan o masinaiganan, kawin bakan ijinikadessininiwan.* His books are called sermon-books, they are not called otherwise.

*Kishpin bakan ijinikadenig ow od aaim; kishpin gaie onow od aaiman bakan ijinikadenig, (or, ijinikadenigiban,) ki da-windamon.* If this his property (his thing,) be called otherwise; and if these his things be called otherwise, I would tell thee.



*Kishpin bakan ijinikadessininig ow od aïm, kishpin gaie onow od aïman bakan ijinikadessininig, ki gi-debwe.*  
 If this his thing be not called otherwise, and if these his things be not called otherwise, thou hast told the truth.

### VIII. CONJUGATION.

To this Conjugation belong all the *unipersonal* verbs ending in *ad*, as :

*Sanagád*, it is difficult; hard, disagreeable; dear, high in price.

*Wénipanad*, it is easy; cheap.

*Manadad*, it is bad, wrong, malicious.

*Mindokad*, there is dew on the ground.

*Anakwad*, it is cloudy.

*Mijakwad*, the weather is fair, clear, no clouds.

Etc. etc.

*Note.* The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which does not alter at all their signification, as :

*Kijáte*, it is warm weather;

*kijátemagad*,

*Kissina*, it is cold weather;

*kissinámagad*,

*Sógipo*, it snows;

*sógipomagad*,

*Mitcha*, it is big, large;

*mitchámagad*,

*Agássa*, it is small, narrow;

*agássamagad*.

To this Conjugation also belong the *personifying* verbs of the second kind, (see p. 85,) [which are formed by adding *magad* to the third person singular, present, indicative,



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The *future* tenses are formed after the *present*: as: *Ge-sanagak*, . . . etc.

Form the two tenses of the *conditional mood* after the present and perfect, of the *indicative*, prefixing *da-*, to the verb.

### IMPERATIVE MOOD.

<i>Ta-sanagad</i> , be it diff.; dear,	<i>Kego</i> ssinon,
<i>ta-sanagadon</i> , let them be dear,	“ ssinon.

### PARTICIPLES.

#### PRESENT TENSE.

<i>Senagak</i> , something difficult; dear,	ssinog,
<i>senagakin</i> , things dear; diff.	ssinogin.

#### IMPERFECT TENSE.

<i>Senagakiban</i> , that was difficult; dear,	ssinogiban,
<i>senagakibanin</i> , things that were diff. . .	ssinogibanin.

Form the remaining tenses of these participles after these two; as: *Ga-sanagak*, . . . etc.

## VIII. DUBITATIVE CONJUGATION.

#### AFFIRMATIVE FORM.

#### NEGATIVE FORM.

### INDICATIVE MOOD.

#### PRESENT TENSE.

<i>Sanagadodog</i> , it is perhaps	<i>Kawin</i> ssinodog,
diff.; dear,	

*sanagadodogenan*, they are      “      *ssinodogenan*,  
perh. dear,

## IMPERFECT TENSE.

*Sanagadogoban*, { it was perh. diff. . . . . *Kawin ssinogoban*,  
                          { they were perh. . . . .

” Form the remaining tenses of the *indicative* after these two.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Gonima senagadogwen*, whether it. *Gonima ssinogwen*,  
is dear; diff. . .

“ : *senagadogwen*, whether      “      *ssinogwen*,  
they are dear; diff. . .

## PERFECT TENSE.

*Ga-sanagadogwen*, { whether it has been diff. . . . . *ssinogwen*,  
                          { whether they have been. . . . .

## PLUPERFECT TENSE.

*Sanagadogobanen*, { if it had been dear,      *ssinogobanen*,  
                          { if they had been dear,

Form the *future* tenses after the above *present*; as: *Ge-sanagadogwen*, etc. . .

## PARTICIPLES.

## PRESENT TENSE.

*Senagadogwen*, that is perh. *ssinogwen*,  
dear; diff. . .

*senagadogwenan*, that are *ssinogwenan*,  
perh. dear,





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Form the future tenses after the above *present*; as: *Ged-onijishing*, etc. . . .

And form the *conditional* mood after the *indicative*.

### IMPERATIVE MOOD.

*Ta-onijishin*, let it be fair, good, *Kego sinon*,  
*ta-onijishinon*, let them be fair, good, " *sinon*.

## PARTICIPLES:

### PRESENT TENSE.

*Wenijishing*, what is fair, good, *sinog*,  
*wenijishingin*, things that are fair, *sinogin*.

### IMPERFECT TENSE.

*Wenijishingiban*, 'a thing that was fair,' *sinogiban*,  
*wenijishingibanin*, things that were *sinogibanin*,  
 fair,

Form after these two, all the other tenses of these participles; as: *Ga-onijishing*, . . . *Ga-onijishingiban*, . . .  
*Ged-onijishing*, etc. . . .

## IX. DUBITATIVE CONJUGATION:

### AFFIRMATIVE FORM.

### NEGATIVE FORM.

### INDICATIVE MOOD.

*Onijishinodog*, it is perhaps fair, good, *Kawin sinodog*,  
*onijishinodogenan*, they are perh. fair, *sinodogenan*,  
 (in. obj.)



## IMPERFECT TENSE.

*Onijishinogoban*, { it was perh. fair, } *Kawin' sinogoban*,  
 { they were p. fair, }

Form after these two tenses, all the others of the *indicative*.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Wenijishinogwen*, whether it is (they are) *sinogwen*,  
 fair,

## PERFECT TENSE.

*Ga-onijishinogwen*, whether it has (they *sinogwen*.  
 have) been good,

## PLUPERFECT TENSE.

*Onijishinogobanen*, if it (they) had been *sinogobanen*,  
 fair, good,

Form the *future* tenses after the above *present*.

## PARTICIPLES.

## PRESENT TENSE.

*Wenijishinogwen*, a thing that is perhaps *sinogwen*,  
 good,

*wenijishinogwenan*, things that are perh. *sinogwenan*,  
 good,

## IMPERFECT TENSE.

*Wenijishinogobanen*, a thing that was p. *sinogobanen*,  
 good,

*wenijishinogobanenán*, things that were *sinogobanenán*.

Form the remaining tenses of these participles after the above two; as: *Ga-onijishinogwen*, etc. . .



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*Sanagad na iw wejitoian? Kawin sanagassinon.* Is that difficult what thou art doing? No, it is not difficult.

*Batainadon nin masinaiganan, kakina gaie onijishinon.* My books are many, and they are all good.

*Manadadodog, nimiidiwin.—E, gwaiak manadad, geget gagibadad, matchi ijiwebad.* I think dancing is bad.—Yes, it is certainly bad, it is very lascivious, it is evil.

**IMPERFECT TENSE.** *Onijishinoban keiabi nin masinaigan ga-wanitoian, oshkinagwadoban.* The book that I have lost, was good yet, it appeared like new.

*Sanagadoban awass-bibonong, nopiming gi-bonishiiang.* It was hard (difficult) last winter, when we wintered in the woods.

*Nodinoban na, oma gi-bimishkaieg? Kawin gwetch nodinsinoban.* Did it blow when you passed by here (in a canoe)? No, it did not blow much.

**PERFECT TENSE.** *Gi-kitchi-niskadad pitchinago kabegijig; tibikong gaie kabè-tibil gi-gimiwan.* It has been bad weather yesterday all day; and last night it has rained all night.

*Gi-matchi-ijiwebadodog odenang; anotch nin nondamin.* I think that bad things have happened in the village; we hear different reports.

*Gi-madjjiassin na nabikwan tibikong? Kawin gi-madjjiassinsinon; keiabi sa agwindemagad.* Has the vessel sailed last night? No, she has not sailed; she is yet lying there.

**PLUPERFECT TENSE.** *Gi-gashkadinoban ow ságaigan, bwa dagwishinang oma; kakina gaie sibiwan gi-gashkadinobanin; kitchigami dash kawin gi-gashkadinsinoban iwapi.* This little lake had been frozen over, before we came here; and all the rivers had been frozen; but the great lake had not been frozen by that time.

*Api kin degwishinan, jaigwa gi-ishkwa-kitimagadoban; geget waieshkat gi-kitimagad oma.* When thou arrivedst, the hard poor times had passed by; in the beginning there was great poverty here.

**FUTURE TENSE.** *Waiba ta-sigwan, ta-jagigamiwan, nabikwanan dash ta-bagamassinon, ishkote-nabikwan gaie ta-bidjibidemagad.* Spring will soon set in, the ice will clear out, and vessels will arrive, and a steamboat will come in.

*Kawin wabang ta-gimiwansinon, ta-awanodog kabe-gijig.* It will not rain to-morrow, but it will probably be foggy all day.

*Bodadjiganan ta-nondagwadon dibakonige-gijigak. Geget ta-sanagad iwapi, ta-kitchi-kotagendagwad.* Trumpets will be heard on the day of judgment. It will be hard indeed at that time, it will be very distressful.

## SUBJUNCTIVE MOOD.

**PRESENT TENSE.** *Apegish mijakwak, inendam awia; minawa dash bejig; apegish kimiwang, inendam. Anin dash ged-ijiwebakiban?* One person thinks; I wish it would be clear weather; another again thinks: I wish it would rain. Now how should it be?

*Missawa sogipomagak, kitchi niskadak gaie, potch nin wi-madja.* Even if it snows, and if the weather is very bad, I will still depart.

*Kitchi-aiékosim bimosseng, kishpin osam abawag, jaka-gonagag gaie.* A person is very much tired by walking, when the weather is too mild, and the snow soft.

**PERFECT TENSE.** *Nin migwetchiwendam gi-dawishinoma-gassinog kitchi akosiwin oma endanakiang.* I am thankful that the great sickness, (plague, epidemic,) has not come here where we live.

*Sigwanong waiba nin gi-bimishkamin, waiba gi-jagigamiwang.* Last spring we have traveled soon in canoes, (boats, etc.), because the ice has cleared out soon.

*Gi-wendak apitchi anokadjigan, mi sa nibiwa ga-ondjigishpinadoian.* I have bought much, because merchandise has been so cheap.

**PLUPERFECT TENSE.** *Osam sanagassinogiban bimossewin, mino gijigakiban gaie, pitchinago nin da-gi-dagwishinimin.* Had walking not been so difficult, and had the weather been fair, we would have arrived yesterday..

*Minwanimakiban, kimiwansinogiban gaie, jéba ki da-gibosimin.* Had the wind been fair, and had it not rained, we would have embarked this morning.

**FUTURE TENSE.** *Sigwang mi api ge-kitchi-sanagadogwen oma, kiwe. Namándj ged-ijiwebadogwen.* Next spring, they say, it will be distressful here. I don't know what shall happen.

*Aniniwapi ge-madjissemagak kid anonigoswin? Nissogwanagak mi api ge-madjisseg.* When will the time of thy employment begin? In three days it will begin.

*Kawin nin kikendansin api ged-odjitchissemagak nin nibowin.* I do not know when the time of my death shall come.

## CONDITIONAL MOOD.

**PRESENT TENSE.** *Da-kitchi-sanagad kakina gego, kishpin bejig eta atawéwinini oma aiad.* Every thing would be very dear, if there be only one merchant here.

*Kawin bapish da-minwendagwassinon oma, geget da-kitchi-kashkendagwad, kishpin kin madjaian.* It would not be agreeable at all here, it would be very sad indeed, if thou shouldst go away from here.

**PERFECT TENSE.** *Iaigwa da-gi-jagigamiwan nongom; osam*



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*gi-bonitomin nongom.* 'All that was not good,' (not fair,) we have given it up now.

*Kitchi nibiwa anokadjigan, oma atawéwigamigong etem-agadogobanen, gi-tchagidemagad tibikong.* A great many goods that were in this store, (as I understood,) have burnt down last night.

**PERFECT TENSE.** *Kego debwetangegon iw babamadji-mowin ga-dagwishinomagak oma.* Believe not the report that has been brought here.

*Wegotogwen ga-ijiwebadogwen; gonima ta-matchi-inak-amigad.* I don't know what may have happened; perhaps we will hear bad news.

*Ki gi-gishpinadonan na papagiwaianan ga-apitchi-wendakin?* Hast thou bought the shirts that have been so very cheap?

**PLUPERFECT TENSE.** *Ki gi-wabandanawa na kitchi anam-iewigamig ga-ategiban oma bwa sakideg odena?* Have you seen the large church that was here, before the town burnt down?

*Eko-aiamagak anamiewin oma, nin wabandamin, wika ga-wabandjigadessinogiban oma; nin nondamin gaie, wika oma ga-nondagemagassinogiban gaiat.* Since religion is in this place, we see, what never had been seen here before; and we hear, what never before had been heard here.

**FUTURE TENSE.** *Nabikwaning, nitam ge-bagamassinogwen sigwang, mi ima ge-bositan.* I will embark in the vessel, which shall first arrive here next spring.

*Kego missawendangegon, daniwin waiba ge-banadak; nandawendamog dash iw, wika ge-banadassinog daniwin gijigong.* Don't wish for (or covet) riches that will soon decay, (perish;) but seek those riches in heaven, which never will decay, (perish.)

*Osam ki: babamendan kiiaw waiba ge-nibomagak, aw*

*dash ki tchitchag wika ge-nibossig, kawin ki babameni-massi.* Thou takest too much care of thy body, which will soon die; but of thy soul which never will die, thou dost not take any care.

SECOND FUTURE TENSE. *Dibakonige-gijigak kakina ta-kikendjigade, minik ge-gi-ijiwebak oma aking.* On the day of judgment all will be known that shall have happened here on earth.

*Kakina ge-gi-kádjigademagak nongom aking, wedi miji-shá ta-nagwad.* All that shall have been hid now on earth, will appear there openly.

### DEFECTIVE VERBS.

*Defective* verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Otchipwe language; as:

*Iwá,* he (she, it) says, (inquit.)

*Iwíban,* he (she, it) said.

*Iwíbanig,* they said.

*Gi-iwá,* he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations; it signifies: I do, I am, I conduct myself, etc.



## AFFIRMATIVE FORM.

## INDICATIVE MOOD.

## PRESENT TENSE.

*Nind ind*, I do, I am,  
*kid ind*,  
 (di,) *ino*, he (she it) is,  
*ino*, it is, (*in.* object,)  
*nind indimin*, (*nin d̄imin*,)  
*kid indim*, (*ki dim*,)  
*dowag*,

## NEGATIVE FORM.

<i>Kawin nind indissi</i> ,	or :	<i>Kawin nin dissí</i> ,
" <i>kid indissi</i> ,	"	<i>ki dissí</i> ,
" <i>dissi</i> ,	"	<i>dissi</i> ,
" <i>nind indissimin</i> ,	"	<i>nin dissimin</i> ,
" <i>kid indissim</i> ,	"	<i>ki dissim</i> ,
<i>dissiwag</i> ,		<i>dissiwag</i> .

## PERFECT TENSE.

(*No affirmative.*)

*Kawin nin gi-dissi*, I have not done, been,

Etc., as above.

## FUTURE TENSE.

(*No affirmative.*)

*Kawin nin ga-dissi*, (*kawin nin ga-wi-dissi*,)

Etc., after the present tense.



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## (U) PARTICIPLES. I 12

### PRESENT TENSE.

*Nin endiàn,\** I who do, who am, . . .  
*kin endiian,* thou who dost, who art, . . .  
*win endid;* (*endigid,*) he (she, it) who . . .  
*iw eng,* it which is, (*in. obj.*) . . .  
*ninawind endiàng,* } we who are, who do,  
*kinawind endiang,* }  
*kinawa endieg,* you who do, are, . . .  
*winawa endidjig* they who do, are, etc.

*Nin endissiwàn* I who was not, etc.,  
*kin endissiwàn,* thou who wast not,  
*win endissig,* he who . . .  
*ninawind endissiwàng,* } we who . . .  
*kinawind endissiwàng,* }  
*kinawa endissiweg,* you who do, are,  
*winawa endissigog,* they who do, are, etc.

### PERFECT TENSE.

*Nin ga-diidn,* I who have been, done, . . .  
*kin ga-diian,*  
*win ga-did;* (*ga-digid,*) . . .  
*iw ga-ing,* it that has been, (*in. obj.*)

*Nin ga-dissiwàn,* I who have not done,  
*kin ga-dissiwàn,* thou who, etc. . .

Etc., after, the, *present* tense.

### FUTURE TENSE.

*Nin ge-diidn,* I who shall be, do, etc.,  
*kin ge-diian,* thou who shalt do, etc.,

---

\* See Remark at the end of this paradigm.

*win ge-digid*, (*ge-did*), he (she, it) who . . .

*iw ge-ing*, it that shall be, (*in. obj.*)

*Nin ge-dissiwan*, I who shall not be, do,

*kin ge-dissiwan*, thou who, etc. . .

Etc., after the above *present* tense.

Here are some of the most common cases of *Change* in this defective verb.

PRESENT TENSE.

*Mi endiian*, it is thus I am, I do, I behave;

*mi endiian*, it is thus thou art, thou art so,

*mi endid*,

*mi eng*, it is thus it is, it is so,

*mi endiang*, (*ninawind*),

*mi endiang*, (*kinawind*),

*mi endieg*,

*mi endowad*, if is thus they are; they do so, etc.;

*Endiidnin*,\* when I am so, when I do so, etc.,

*éndiianin*, when thou art so, etc.,

*endidjin*,

*endiàngon*, (*endiàngon*),

*endiègon*,

*endowadjin*,

PERFECT TENSE.

*Mi ga-diiàn*, it is thus I have done; I have been, etc.,

*mi ga-diiàn*,

*mi ga-did*, (*ga-digid*),

*mi ga-ing*, it was thus it happened; it has been so, etc.,

*mi ga-diiàng*,

*mi ga-diiàng*,

*mi ga-dowad*, so they have been, done, etc.,

\* See Remark at the end of this paradigm.

## FUTURE TENSE.

*Mi ge-diiàn*, it is thus I shall be, so I will do,

*mi ge-diiàn*,

*mi ge-digid*, (*ge-did*),

*mi ge-ing*, it is thus it shall happen, it will be so, or, be it so, (in the *imper.* mood,) (*ainsi soit-il.*)

*Remark.* The prefix *en* in *endiiàn*; *éndiiàn*, etc., is only an effect of the *Change*; (see p. 130.) It is omitted in compositions; as: *Ga-diiàn*, *ge-diiàn*; *nin baiatá-diiàn*, I a sinner; *baiatá-digid*, a sinner; *baiatá-didjig*, sinners, etc. The end-syllable *in*, in *endiiànin*, etc., is likewise an effect of the *Change*, in another case; (see pages 139. and 140.)

Here are some specimens of the *Dubitative* of this defective verb.

*Endowànen*, I don't know how I am, how I do, etc.,  
*endowanen*, " how thou art, etc.,  
*endogwèn*, " how he (she, it) does, etc.,  
*endowàngen*, } " how we are, do, behave, etc.,  
*endowangen*, }  
*endowegwen*, " how you are; do, . . .  
*endowagwen*, " how they are, behave, etc.  
*Endogobanen*, how he (she, it) was, did,  
*endowagobanen*, how they did, were, etc.,  
*Ga-dowànen*, how I have been, how I h. done,  
*ga-dowanen*, how thou hast been, etc.,  
*ga-dogwèn*, how he, . . .  
*ga-inogwen*, how it has been, (*in. obj.*)  
*ga-dowàngen*, how we have been; etc.

Etc. . .

*Ge-dowànen*, how I shall be, how I will do, etc.,  
*ged-inogwen*, how it shall be, how it will happen,  
*ge-dowàngen*, how we shall be, how we will do, behave, etc.

Etc.



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*Enénimiwanen mi ge-diiàn.—Eji-minwendaman, mi kaginig ge-wi-diiàng.* Whatever is thy will in regard to me, so I will do.—We will always behave according to thy pleasure.

*Endiiang nongom, mi endowagobanen gaiat ga-bimadisigobanenag aking.* As we are now, so were probably those who had-lived on earth in olden times.

*Debenimiian, ganawenimishin minik ge-dowànen.* Lord, take care of me, whatever may happen to me, (however I may be.)

*Aianjeniwiiian, anin dash iw ged-inogwen?* Angel, how will that be?

*Debenimiiang, kaginig dibendan ge-dowàngen, minik gaie ge-kitimagisiwàngen.* Lord, always govern, (be master of,) whatever we shall be, and whatever misery (poverty,) shall befall us.

*Anin endiiian nongom? Endiidn sa nind ind.* How dost thou do to-day? I do as I do.

## FORMATION OF VERBS.

There are several kinds or modifications of verbs in the Otchipwe language, which are formed from principal verbs,\* or from substantives, to express different circumstances, which use to be expressed in other languages by the combination of two or more parts of speech.

We will exhibit here these kinds of verbs, and give the rules for their formation, in as much as *Rules* can be indicated for that.

### I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis*, at the first person singular, indicative,

\* We call *principal verbs*, the *transitive-proper*; and the *intransitive-proper verbs*.

present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

**RULE 1.** Transitive verbs ending in *awa*; change their last syllable *wa* into *s*, in order to form reciprocal verbs.

#### EXAMPLES.

*Nin babámitawa*, I obey him; *nin babamitas*, I obey myself.

*Nin nóndawa*, I hear him; *nin nondas*, I hear myself.

*Nin kikinoamawa*, I teach him; *nin kikinoamas*, I t. mys.

*Nin pisindawa*, I listen to him; *nin pisindas*, I l. to mys.

*Nind anokitawa*, I work for h.; *nind anokitas*, I w. for m.

**RULE 2.** Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a consonant before it, (excepting *m* and *w*,) change the final *a* into *idis*.

#### EXAMPLES.

*Nin minaa*, I give him to drink; *nin minaidis*, I give to drink to myself.

*Nin wabandaa*, I show it to him; *nin wabandaidis*, I show it to myself.

*Nin bakadéa*, I make him starve; *nin bakadeidis*, I make myself starve.

*Nin gagibishéa*, I make him deaf; *nin gagibisheidis*, I make myself deaf.

*Nin ságia*, I love him; *nin sagiidis*, I love myself.

*Nin bápia*, I laugh at him; *nin bápiidis*, I l. at myself.

*Nin nódjimoa*, I save or cure h.; *nin nódjimoidis*, I c. my.

*Nin móa*, I make him weep; *nin móidis*, I make mys. w.

*Nin nissá*, I kill him; *nin nissidis*, I kill myself.

*Nin ganona*, I speak to him; *nin ganonidis*, I s. to mys.

**RULE 3.** Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.



## EXAMPLES.

*Nin pakiteowa*, I strike him ; *nin pakiteodis*, I s. myself.  
*Nin bashanjeowa*, I whip him ; *nin bashanjeodis*, I w. mys.  
*Nind agwanaowa*, I cover him ; *nind agwanaodis*, I c. m.  
*Nin bashibaowa*, I stab him ; *nin bashibaodis*, I s. myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

## EXAMPLES.

*Nin wábama*, I see him ; *nin wabandis*, I see myself.  
*Nin kikénima*, I know him ; *nin kikenindis*, I know mys.  
*Ninjawénima*, I have mercy on him ; *ninjawenindis*, I have mercy on myself.  
*Nin kitimágenima*, I pity him ; *nin kitimagenindis*, I p. m.  
*Nind ánwenima*, I reprimand him ; *nind anwenindis*, I r. m.

## II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the *plural* number, and they all end in *dimin*, at the first person plural, indicative, present: (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. The reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs.

## EXAMPLES.

*Nin nondas*, I hear myself ; *nin nondadimin*, we hear each other.  
*Nin nissitotas*, I understand mys. ; *nin nissitotadimin*, we understand each other.  
*Nin mino dodas*, I do good to myself ; *nin mino dodadimin*, we do good to each other.  
*Nin pisindas*, I listen to myself ; *nin pisindadimin*, we listen to each other.



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## IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a *reproach* to him. They are all derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this : Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

## EXAMPLES.

*Nin niba*, I sleep ; 3 pers. *niba* ; *nin nibashk*, I sleep too much.

*Nin minikwe*, I drink ; 3 pers. *minikwe* ; *nin minikweshk*, I drink too much ; I am a drunkard.

*Nin masinaige*, I make debts ; 3 p. *masinaige* ; *nin masinaigeshk*, I make always debts.

*Nin maw*, I weep, cry ; 3 p. *mawi* ; *nin mawishk*, I cry too much or too often.

*Nin nim*, I dance ; 3 p. *nimi* ; *nin nimishk*, I dance too often, too much.

*Nin migas*, I fight ; 3 p. *migas* ; *nin migasoshk*, I am in a habit of fighting.

## V. SUBSTANTIVE VERBS PROPER.

This kind of verbs is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz :

**RULE 1.** To a substantive *animate* or *inanimate*, ending in a *vowel*, only a *w* is added, to form a verb.

## EXAMPLES.

*Inini*, man ;  
*Ikwe*, woman ;

*nind ininiw*, I am a man.  
*nind ikwew*, I am a woman.

<i>Ogima</i> , chief ;	<i>nind'ogimaw</i> , I am a chief.
<i>Aki</i> , earth ;	<i>nind'akiw</i> , I am earth.
<i>Sibi</i> , river ;	<i>nin.sibiw</i> , I am a river.

*Exception.* To a substantive ending in a vowel that has the *nasal* sound after it; (*á, ê, î, ô,\**) you have to add the syllable *iw*, to form a verb.

### EXAMPLES.

<i>Akiwesî</i> , an old man :	<i>nind akiwesîiw</i> , I am an old man.
<i>Mindimóiê</i> , an old woman;	<i>nin mindimoiêiw</i> , I am an old woman.
<i>Abinodjî</i> , a child ;	<i>nind abinodjîiw</i> , I am a child.
<i>Gigó</i> , a fish ;	<i>nin gigóiw</i> , I am a fish.

**RULE 2.** To a substantive, *animate* or *inanimate*, ending in a *consonant*, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*, † (which make their plural in *og*, and some in *wag*,) take the syllable *ow*, to become verbs.

### EXAMPLES.

<i>Wábigan</i> , clay ;	<i>nin wabiganiw</i> , I am clay.
<i>Jiwitagan</i> , salt ;	<i>nin jiwilaganiw</i> , I am salt ;
<i>Assin</i> , a stone ;	<i>nind assiniw</i> , I am a stone.
<i>Pakwéjigan</i> , bread ;	<i>nin pakwejiganîw</i> , I am bread.
<i>Jishibens</i> , a little duck ;	<i>nin jishibensiw</i> , I am a little duck;
<i>Jaganash</i> , an Englishman ;	<i>nin Jaganashiw</i> , I am an Englishman.
<i>Gisiss</i> , the sun ;	<i>nin gisissow</i> , I am the sun.
<i>Mitig</i> , a tree ;	<i>nin mitigow</i> , I am a tree.
<i>Amik</i> , a beaver ;	<i>nind amikow</i> , I am a beaver.
<i>Biwabik</i> , iron ;	<i>nin biwabikow</i> , I am iron.

\* See p. 10, No. 3.

† See page 85.

*Note.* There is yet another kind of substantive-verbs in this language. They are *unipersonal* and belong to the IX. Conjugation. They are derived from *inanimate* substantives ending in *win*; and their formation consists in adding *iwan* to the end-syllable *win*.

### EXAMPLES.

<i>Minawánigosiwin</i> , joy ;	<i>minawanigosiwiniwan</i> , there is joy.
<i>Kashkéndamowin</i> , sorrow ;	<i>kashkendamowiniwan</i> , there is sorrow.
<i>Bápiwin</i> , laughter ;	<i>bapiwiniwan</i> , there is laugh.
<i>Mawiwin</i> , weeping ;	<i>mawiwiniwan</i> , there is w.
<i>Bakadewin</i> , starvation ;	<i>bakadewiniwan</i> , there is st.

### VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

**RULE I.** To form an abundance-verb, add the syllable *ka* to a substantive ending in a *vowel*, may it be *animate* or *inanimate*.

### EXAMPLES.

<i>Anishinabe</i> , Indian ;	<i>anishinabeka</i> , there is plenty of Indians.
<i>Sagime</i> , moscheto ;	<i>sagimeka</i> , there is plenty of mos.
<i>Nibi</i> , water ;	<i>nibika</i> , there is much water.
<i>Animiki</i> , thunder ;	<i>animikika</i> , there is a thunder-storm.
<i>Namé</i> , a sturgeon ;	<i>naméka</i> , there is abundance of s.



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being intransitive; verbs; ending in a vowel at the characteristic third person; that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, pres., do ordinarily not take the possessive terminations. (See page 53.) Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristic third person.

### EXAMPLES.

<i>Tchimani</i> , canoe ;	<i>nind otchíman</i> , I have a canoe.
<i>Mokoman</i> , a knife ;	<i>nind omókoman</i> , I have a knife.
<i>Odaban</i> , a sledge ;	<i>nind ododaban</i> , I have a sledge.
<i>Noss</i> , ( <i>n-oss</i> ,) my father ;	<i>nind ooss</i> , I have a father.
<i>Ningwiss</i> , ( <i>nin-gwiss</i> ,) my son ;	<i>nind ogwiss</i> , I have a son.

*Note.* These end in *i* at the third person, *otchimani*, etc.

<i>Wagákwad</i> , an axe ;	<i>nind owágakwad</i> , I have an axe.
<i>Makak</i> , a box ;	<i>nind omakak</i> , I have a box.
<i>Akik</i> , a kettle ;	<i>nind odakik</i> , I have a kettle.
<i>Mitig</i> ; tree or wood ;	<i>nind-omitig</i> , I have a tree or wood.

*Note.* These end in *o* at the third person, *owagakwado*, . .

<i>Jonia</i> , silver, money ;	<i>nind ojoniam</i> , I have money.
<i>Pijiki</i> , a cow ;	<i>nind opijikim</i> , I have a cow.
<i>Opin</i> , a potatoe ;	<i>nind odopinim</i> , I have potatoes.
<i>Aki</i> , earth, land ;	<i>nind odakim</i> , I have land.
<i>Ishkote</i> , fire ;	<i>nind odishkotem</i> , I have fire.

*Note.* These have the possessive terminations, ending in *i* at the third person, *ojoniami*, *opijikimi*, . . .

## VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called, *working verbs*. They are substantive-verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance-verbs of No VI. These verbs belong all to the I. Conj.

To make a working verb out of a substantive, you have to prefix to it *nin* or *nind*, and to add *ke*, *ike*, or *oke*, according to the same Rules, as you added *ka*, *ika* or *oka*, in No. VI.

## EXAMPLES.

*Mikana*, path, road; *nin mikanake*, I make a road.

*Ishkote*, fire; *nind ishkoteke*, I make fire.

*Akakanje*, charcoal; *nind akakanjeke*, I burn coal.

*Jonia*, silver; *nin joniake*, I work silver.

*Mashkikiwabo*, medicine; *nin mashkikiwaboke*, I prepare medicine.

*Ishkwandem*, a door; *nind ishkwandemike*, I make a door.

*Mitchikanakobidjigan*, fence; *nin mitchikanakobidjigan-ike*, I am making a fence.

*Tchimán*, a canoe; *nin tchimánike*, I am making a canoe.

*Gigó*, fish; *nin gigoíke*, I am storing up fish.

*Sisibakwad*, sugar; *nin sisibakwadoke*, I am making sugar.

*Makák*, box, barrel; *nin makakoke*, I make barrels.

*Biwábik*, iron, metal; *nin biwabikoke*, I make metal, I work in a mine.

## IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or *dissimulation*. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kas*, at the first person singular, indicative, present; and in *o* at the characteristical third person; and



consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*,) and you have a feigning verb, as: *Anishinabeka*; feigning verb, *nind ánishinabekas*, I play or act the Indian, I feign to be an Indian. *Abinodjîika*; feigning verb, *nind abinodjîikas*, I play the child. *Wabosoka*; feigning verb, *nin wabosokas*, I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from *verbs*, add the syllable *kas* to the characteristical third person of the verbs from which they are formed.

#### EXAMPLES.

*Nin niba*, I sleep; 3 person, *niba*; *nin nibákas*, I feign to sleep.

*Nin gagibishe*, I am deaf; 3 p. *gagibishe*; *nin gagibishékas*, I dissemble to be deaf.

*Nind akos*, I am sick; 3 p. *akosi*; *nind ákosikas*, I feign to be sick.

*Nin nib*, I die; 3 p. *nibo*; *nin nibókas*, I feign to die.

#### X. CAUSING VERBS.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate* verbs, belonging to the IV. Conjugation. They are obtained from the characteristical third person of intransitive verbs, by adding *a*, *ia*, or *oa*; according to the following Rules.

**RULE 1.** When the characteristical third person ends in a *vowel*, the letter *a* only is added, to form a causing verb.



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*Note 2.* It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs; and some have their own way of becoming verbs of this kind, as: *Niba*, he sleeps; *nin nibeá*, I cause him to sleep. *Kitimagisi*, he is poor: *nin kitimagia*, I make him poor. *Widigendiwag*, they are married together; *nin widigendaag*, I marry them together. *O wabandan*, he sees it; *nin wabandaá*, I cause him to see it, I show it to him. *O kikendan*, he knows it; *nin kikend- amona*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

## XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

### EXAMPLES.

*Nin pakitéowa*, I strike him; *nin papakiteowa*, I strike him repeatedly.

*Nin tángishkawa*, I kick him; *nin tatángishkawa*, I kick him several times.

*Nin bashanjéowa*, I whip him; *nin babashanjeowa*, I whip him repeatedly.

*Nin bapinodawa*, I mock or scoff him; *nin babapinodawa*, I continue to scoff him.

*Nin ganona*, I speak to him; *nin gaganona*, I converse with him a certain length of time.

Etc. . . etc. . . .

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.

### EXAMPLES.

*Nin gigit*, I speak (a short time;); *nin gágigit*, I speak long, much.

*Nin pindige*, I come in ; *nin pápindige*, I c. often in.  
*Nin níbaw*, I stand ; *nin nánibaw*, I s. here and there.  
*Nin migiwe*, I give ; *nin mámigiwe*, I give often, or to several persons.  
*Nin mina*, I give him ; *nin máminag* ; I g. to several persons.

## XII. PITTING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them ; and below are the English phrases which express their meaning.

<i>Pit. v. 1. pers.</i>	<i>3. pers.</i>	<i>Subj. mood, pres.</i>
<i>Nin debimash ; *</i>	<i>debimáshi ;</i>	<i>debimashan.</i>
<i>Nin bakadesh ; †</i>	<i>bakadeshi ;</i>	<i>bakadeshan.</i>
<i>Nin gagibishesh ; ‡</i>	<i>gagíbisheshi ;</i>	<i>gagibisheshan.</i>
<i>Nind akosish ;   </i>	<i>ákosishi ;</i>	<i>akosishan.</i>
<i>Nind ijibesish ; §</i>	<i>ijiwébisishi ;</i>	<i>ijiwesishan.</i>

\* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

|| I am worth compassion, being sick.

§ I am miserable, being so.

*Debimáshinadog* ; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

*Remark 1.* Many active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otchipwe language, and is expressive.

### SOME EXAMPLES.

*Nin wabandamawa od inanokiwin.* ; I see his work.

*Nin gi-wabandamawa od ojibiigan* ; I have seen his writing.

- Nin jingendamawa o batadowin*; I hate his sin.  
*Nin jingendamawa o gaginawishkiwin*; I hate his habit of lying.  
*Nin kikendamawa od ijiwebisiwin*; I know his conduct.  
*Nin wi-kikendamawa o dodamowin*; I want to know his doings.  
*Nin gi-nondamawa o matchi gijwewin*; I heard his bad speaking.  
*Nin wi-nondamawa o nagamowin*; I want to hear his singing.  
*Nin gi-ojitamawa babisikawagan*, I have made his coat. (*Nind ojiton.*)  
*Nin nitamawa gego*, I kill something for him. (*Nin niton.*)  
*Nin bositamawa nibagan*, I embark a bed for him. (*Nin bositon.*)  
 Etc. . . etc. . . .

You could, indeed, say: *Nin wabandan od intanekiwin*; *nin jingendan o gaginawishkiwin*; *nin kikendan od ijiwebisiwin*; *nin nondan o matchi gijwewin*; etc. . . This would be understood by Indians, but it is not genuine Otchipwe.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conj.) from which a verb of this description is formed, is changed into *amawa*, (which makes it become a verb of the IV. Conj.) But in some verbs ending in *on*, this last syllable is not changed in *amawa*, but in *awa*; as:

- Nin madjidon*, I carry it away; *nin madjidawa*, I carry it to him.  
*Nin bidon*, I bring it; *nin bidawa*, I bring it to him.  
*Nind aton*, I put it; *nind atawa*, I p. it to him, or for him.  
*Nin kadon*, I hide it; *nin kadawa*, I conceal it to him.  
*Nin sagiton*, I like (keep) it; *nin sagitawa*, I don't give it to him.  
 Etc. . . etc. . . .



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## CHAPTER IV.

## OF ADJECTIVES.

An *Adjective* is adjoined or added to a substantive to express its quality or manner of existing.

The Otchipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say: *Minó kwiwisens*, a good boy; *minó ikwesensag*, a good girl; *minó dodamowin*, a good action. As long as they are adjectives, they are invariable; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the Otchipwe language, they are almost all *adjective-verbs*.

I. *Here are some of the first sort, adjectives proper.*

*Minó*, good. *Geget mino inini kissaie*; thy brother is indeed a good man.

*Minó ikwéban aw, o gi-kitchi-nita-jaweniman widj' anishinaben*; she was a good woman, she was very charitable towards her neighbor.

*Minó akí na éndaji-kitigeieg?* Is the soil good where your field is?

*Matchí*, bad, evil. *Matchí manito ki wi-mínigonan matchí inendamowinan*; the evil spirit suggests us bad thoughts.

*Matchi anishinabeg anótch matchi ijiwebisiwinan od aianawan, matchi nibi gaie o sagitonawa*; bad Indians have many evil habits, and they also like liquor, (bad water.)

*Matchi abinodjiiag*; bad children.

*Geté*, old, ancient. *Geté anishinabeg gi-kitchi-batainowag*; the Indians of old were very numerous.

*Nin geté masinaigan nin bidon, bekanak dash mijishikan*; I bring my old book, please give me another one.

*Gete kitiganan*; old fields.

*Oshkí*, new, recent; young. *Oshki masinaigan ki bi-nandotamon*; I come to ask thee for a new book.

*Oshki nagamónan ki wi-kikinoamoninim*; I will teach you new hymns.

*Oshki abinodjî*, a young child. *Oshki ininiwag*, young men.

*Gwaiák*, good, just, right, upright, straight.—*Gwaiák inini*, a good or just man; *gwaiák atawéwininiwag*, good traders.

*Geget kitchi apitendagwad gwaiak ijiwebisiwin*; a good upright conduct is greatly valuable.

*Kagigé*, eternal, everlasting.—*Gwaiák enamiadjig kagigé bimadisiwin gijigong ta-minawag*; to good Christians life everlasting will be given in heaven.

*Kagigé minawánigosiwin dagomagad gijigong*; there is eternal joy in heaven:

*Ki dá-gotán iw kagigé ishкотé anámakamig*; thou oughtst to fear that eternal fire in hell.

*Kitchitwá*, holy, saint.—*Kitchitwa Marie*; Saint Mary.

*Kitchitwá Paul*; Saint Paul. *Kitchitwá Anamiéwigamig*; the holy Church.

*Nibiwa*, much, many. *Nibiwa aki o gi-gishpinadon*; he bought much land.

*Nibiwa odenawan o gi-wabandanán gi-babamadisid*; he saw many cities on his travel.

*Jesus nibiwa ketimagisinidjin o gi-jaweniman, nibiwa*



*aiakosinidjin o gi-nodjimoan.* Jesus did charity to many poor people, and healed many sick persons.

*Pangí,* some, a little, a few.—*Pangi jiwitagan mijishikan;* give me some salt.

*Pangi opinin o gi-ashaman;* he gave him a few potatoes to eat.

*Pangi bimidé mijishinam, gi-átewan sa nin wassakwanéndjiganinanin.* Give us a little of your oil, for our lamps are gone out.

*Note.* These two adjectives, *nibiwa* and *pangi*, are oftener adverbs than adjectives.

2. Here are some of the second sort, adjective-verbs.

*Nibwaká aw inini;* this is a wise man.

*Nita-anoki aw ikwé;* this is an industrious woman.

*Néta-anokidjig kitigéwininiwag kitchi daniwag;* industrious farmers are wealthy.

*Kakina ninidjanissag ákosiwag,* my children are all sick.

*Bakadé,* he is hungry; *nibágwe,* he is thirsty; *kitimágisi,* he is poor; *jawendagosi,* he is happy.

*Kissiná,* it is cold; *kijate,* it is warm; *anwatin,* it is calm; *nódin,* it is windy.

*Remark 1.* Where we use in English an *adjective* with the auxiliary verb *to be*, the Otchipwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwaká*, does not signify only *wise*, but, *he is wise*; *bakadé*, means not only *hungry*, but, *he is hungry*; *kissina*, not only *cold*, but, *it is cold*, etc.

*Remark 2.* These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't belong all to the



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## 1. The Positive.

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as :

*Bekádisi, tabássénindiso gaie aw oshkinawe* ; this young man is meek and humble, (without respect to the meekness and humility of others.)

*Giwashkwébiwag igiw anishinabeg* ; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

*Gwanátchiwan ki kitigan* ; thy field is beautiful.

*Onijishin ow mashkiki* ; this medicine is good.

*Note.* All the adjectives proper, and the adjective-verbs of the *Dictionary* are in the Positive.

## 2. The Comparative.

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another ; and according to these two kinds of comparison, the comparative also is double,—the comparative of *superiority*, and the comparative of *inferiority*.

a. The comparative of *superiority* is formed, in the Otehipwe language, by placing the adverbs *awáshime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification ; they signify *more*.

### EXAMPLES.

*Paul nawatch kitimi, John dash* ; Paul is more lazy than John.

*Awashime apitendagwad anamiewin, kakina dash aking endagog* ; religion is more worth than all other things on earth.

*Nin jawéndagos gegèt, awáshime dash kin ki jawéndagos;*  
I am happy indeed, but thou art more happy, (happier.)

*Nawátch gisiss wassési, tibikigisiss dash;* the sun is  
brighter (more bright) than the moon.

b. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawátch pangí*, which signify *less*, or *not so much*, as:

*Nawátch pangí kissinamagad nongom, bibinong dash;* it  
is not so cold now than it was last winter.

*Nawátch pangí ákosi nongom, pitchinago ga-digid;* he is  
not so sick to-day, than he was yesterday.

### 3. The Superlative.

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one object compared with one or more others; and according to this distinction, the superlative also is double, *relative* and *absolute*.

a. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degree of all,) is constructed by placing the adverbs *apitchi*, or *kitchi*, before an adjective-verb. These adverbs signify *very*, *very much*. Sometimes also, to give more strength to the superlative, both adverbs, *ápitchi* and *kitchi*, are put together.

#### EXAMPLES OF THIS SUPERLATIVE.

*Kitchi ginósi aw inini;* this man is very tall, (but not the tallest of all.)

*Apitchi mino bimadisi aw kwiwisens;* this is a very good-natured boy.

*Kitchi minwendágosiwag ogów abinódjiiag*; these are very amiable children.

*Apitchi kitchi ákosi*; he is extremely sick.

*Apitchi kitchi kitimagisi netá-giwashkwébid*; a drunkard is extremely miserable.

b. The *absolute* superlative, (which expresses the highest or lowest degree of all,) is constructed by placing before an adjective-verb, the adverb *mámawi*, which signifies *together, or, at all*. (In the *Change* it sounds *maiámawi*.)

#### EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

*Mi aw maiámawi-ginósid inini*; this man is the tallest of all.

*Aw kwiwisens mamawi nibwaka endashiwad nin kikinoamakanag*; this boy is the wisest of all my scholars.

*Maiámawi-niganisid Kitchi-mekatewikwanaie*; the Sovereign Pontiff, (the highest or foremost Bishop.)

*Maiámawi-Ishpéndagosid*; the Most-High.

*Remark.* By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *apitchi* is often employed to denote the *absolute* superlative. F. i. *Kijè-Manito apitchi kijéwadisi, apitchî gaie gwaiák ijiwebisi*; God is most merciful and most just, (in the highest degree, of course.)



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## CARDINAL NUMBERS.

<i>Béjig,</i>		one.	
<i>Nij,</i>		two.	
<i>Nisswí,</i>	-	three.	
<i>Níwin,</i>		four.	
<i>Nánan,</i>	-	five.	
<i>Ningotwásswi,</i>		six.	
<i>Nijwasswi,</i>	-	seven.	
<i>Nishwásswi,</i>	-	eight.	
<i>Jángasswi,</i>		nine.	
<i>Midásswi,</i>	-	ten.	
<i>Midásswi ashí béjig,</i>	-	eleven.	
<i>Midasswi ashí nij,</i>	-	twelve.	
<i>Midasswi ashi, nisswi,</i>		thirteen.	
" <i>niwin,</i>	-	fourteen.	
" <i>nanan,</i>	-	fifteen.	
" <i>ningotwasswi,</i>	-	sixteen.	
" <i>nijwasswi,</i>	-	seventeen.	
" <i>nishwásswi,</i>	-	eighteen,	
" <i>jángasswi,</i>		nineteen.	
<i>Níjtana,</i>	-	twenty.	
<i>Níjtana, ashi bejig,</i>	-		21.
" <i>nij,</i>	-		22.
" <i>nisswi,</i>	-		23.
<i>Nissimidana,</i>	-		30.
<i>Nissimidana ashi béjig,</i>	-		31.
<i>Nimidana,</i>	-		40.
<i>Nanimidana,</i>	-		50.
<i>Ningotwassimidana,</i>	-		60.
<i>Nijwassimidana,</i>	-		70.
<i>Nishwássimidana,</i>	-		80.
<i>Jángássimidana,</i>	-		90.
<i>Ningotwák,</i>	-		100.

<i>Níngotwak</i> ashi bejig,	-	-	-	101.
“	<i>nij</i>	-	-	102.
12 “	<i>midasswi</i> ,	-	-	110.
“	<i>midasswi</i> ashi bejig,	-	-	111.
“	“	<i>ningotwasswi</i> ,	-	116.
“	<i>nijtana</i> ,	-	-	120.
“	<i>nijtana</i> ashi nanan,	-	-	125.
<i>Níjwak</i> ,	-	-	-	200.
“	ashi nanimidana ashi <i>nij</i> ,	-	-	252.
<i>Nisswák</i> ,	-	-	-	300.
<i>Níwak</i> ,	-	-	-	400.
<i>Nánwak</i> ,	-	-	-	500.
<i>Níngotwasswak</i> ,	-	-	-	600.
<i>Nijwasswak</i> ,	-	-	-	700.
<i>Nishwasswak</i> ,	-	-	-	800.
<i>Jangasswak</i> ,	-	-	-	900.
<i>Midásswak</i> ,	-	-	-	1,000.
<i>Midasswak</i> ashi bejig,	-	-	-	1,001.
“	<i>midasswi</i> ,	-	-	1,010.
“	<i>nijwak</i> ashi nissimidana,	-	-	1,230.
<i>Nijing</i> midasswak,	-	-	-	2,000.
<i>Nissing</i> “	-	-	-	3,000.
<i>Níwing</i> “	-	-	-	4,000.
<i>Naning</i> “	-	-	-	5,000.
<i>Ningotwatching</i> midasswak,	-	-	-	6,000.
<i>Níjwatching</i> “	-	-	-	7,000.
<i>Nishwátching</i> “	-	-	-	8,000.
<i>Jangatching</i> “	-	-	-	9,000.
<i>Midátching</i> “	-	-	-	10,000.
<i>Midatching</i> ashi abiding midasswak,	-	-	-	11,000.
<i>Midátching</i> ashi abiding midásswak ashi ningot-	-	-	-	
wak ashi midasswi ashi bejig,	-	-	-	11,111.
<i>Midátching</i> ashi nijing midasswak,	-	-	-	12,000.
“	<i>nissing</i>	“	-	13,000.
“	<i>nishwátching</i>	“	-	18,000.
<i>Midátching</i> ashi jangatching midasswak ashi nij-	-	-	-	
wasswak ashi nishwàssimidana ashi níngot-	-	-	-	
twasswi,	-	-	-	19,786.



<i>Nijšana dassó midasswak,</i>	-	-	20,000.
“	<i>ashi nanan,</i>	-	20,005.
“	<i>ashi midasswak,</i>	-	21,000.
“	<i>ashi midasswak ashi ningotwák ashi midásswi ashi nij,</i>	-	21,112.
<i>Nijšana dassó midásswak ashi náning midásswak,</i>	-	-	25,000.
“	<i>nishwátching mi- dasswak ashi nisswák,</i>	-	28,300.
<i>Nissimi'ana dasso midasswak,</i>	-	-	30,000.
<i>Nanimidana.</i>	“	-	50,000.
“	“	<i>ashi nanwak ashi na- nan,</i>	50,505.
<i>Jangassimidana dasso midasswak,</i>	-	-	90,000.
<i>Ningotwak</i>	“	-	100,000.
<i>Nisswák</i>	“	-	300,000.
<i>Midasswak</i>	-	-	1,000,000.
Etc.,	etc.		

**Remark 1.** To express 2000, they also say: *nijtanak*; 3000, *nissimidanak*; 4000, *nimidanak*; 5000, *nanimidanak*; 6000, *ningotwássimidanak*; 7000, *nijwassimidanak*; 8000, *nishwássimidanak*; 9000, *jangassimidandk*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

**Remark 2.** In counting from *eleven* up to *twenty*, they ordinarily omit *midasswi*, and only say: *ashi bejig*, eleven; *ashi nij*, twelve; *ashi nisswi*, thirteen, etc.

**Remark 3.** In common quick counting they say *jang*, instead of *jangasswi*, nine; and *kwetch*, instead of *midasswi*, ten. This is however not to be imitated.

#### EXAMPLES.

*Adam, nitám inini, jangasswak ashí nissimidana dassó li-*



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*Kawin na ki dá-mijissi ningó tibáigan manitówegin?*

Wouldst thou not give me a yard of cloth.

*Nijo bibón gi-aiá Moniang.* He was two years in Montreal.

*Nissó tibáigan papagiwaiánigin ki minin.* I give thee three yards of cotton.

*Géga ningotwáссо gisiss gi-inéendi.* He was absent nearly six months.

*Midasso tibáigan ashi niwin, or midáссо tibaigan ashi níó tibáigan, or ashí níó tibáigan.* Fourteen yards.

*Midáссо bibon ashi náno bibon nin gi-danís Wawiiáta-nong.* I lived fifteen years in Detroit.

*Remark 2.* Cardinal numbers from *ten* to *nineteen*, when before subatantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midasso bibon ashi bejig*, eleven years.  
     “                  *nij*, twelve years.  
     “                  *nanan*, fifteen years, etc.
2. *Midasso bibon ashi ningo bibon*, eleven years.  
     “ *gisiss* “ *nijo gisiss*, twelve months.  
     “ *dibaigan ashi jangasso dibaigan*, nineteen bush-els, etc.
3. *Ashi ningo bibon*, eleven years.  
     *Ashi nisso dibaigan*, thirteen yards, bush., feet., etc..  
     *Ashi nano gisiss*, fifteen months, etc.

*Note.* These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks*; *mutatis mutandis*.

*Remark 3.* When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *das-*

*so* \* is put between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

*Gwaiák nijtana dasso bibon gi-bimadisi nindánissiban.*  
My deceased daughter has lived just twenty years.

*Nimidana dassó tibáigan séniba nin gi-gishpinana.* I bought forty yards of ribbon.

*Nijwak dassó tibábishkodjigan anokadjigan o bimóndan.*  
He carries on his back 200 pounds of goods.

*Wika nongom awiá ningotwak dassó bibón bimádisi; gaiát dash anind ningotwásswak, anind dash awáshime jángasswak dassó bibón gi-bimádisiwag.* Now-a-days seldom a person lives a hundred years; but in ancient times some lived 600, and some upwards of 900 years.

*Nimishómissiban ningótwak dassó bibon ashi níjo bibon gi-bimádissi.* My deceased grand-father lived a hundred and two years.

*Nissímidana ashi náno tibábishkodjigan pakwéjigan-an nin gi-ashamig.* He gave me thirty-five pounds of flour.

**Remark 4.** When the substantive following a Cardinal number; from *one* to *nineteen*, signifies objects of *wood, stone, metal*, etc., or when *days* are mentioned, the Cardinal number is connected *with certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

---

*Note.* The word *dasso* signifies nothing in itself; it is only used in connection with words signifying *measure*, of time or of other things.

a. With the syllable *gwan*, to indicate days; as:

*Nijogwan nin gi-bimössé.* I walked two days.

*Jaigwa nissógwan kawin wissinissi.* He has eaten nothing now three days.

*Nánogwan gi-aiá omá.* He stayed here five days.

*Niogwan, nishwássogwan, midássogwan; midássogwan ashí níjogwan*, or only: *ashi nijogwan*, etc.

To express *one day*, they will say, *ningo gijig*.

b. With the syllable *ssag*, to denote *wooden vessels*, such as barrels, kegs, boxes, etc., as:

*Ningotossag mandáminag nin ga-gishpinanag.* I will buy a barrel of corn.

*Nijossag pakwéjigansan od aiawan.* He has two barrels of crackers.

*Jángassossag sagáiganan.* Nine kegs of nails.

*Nissossag joniia.* Three boxes of money.

*Níossag, nánossag, midassossag; midassossag ashí bejig*, etc.

c. With the syllable *weg*, to mark *clothing materials*, as:

*Béjigweg wabóian.* One blanket.

*Nijweg wabóianan, níweg dash papagiwaiánan, nissweg dash móshweg, mi minik ga-dibaamagoiàn.* My pay consisted in two blankets, four shirts and three handkerchiefs.

*Nánweg, ningotwassweg, midassweg; midassweg ashí bejig.* . . .

d. With the syllables *watig* to allude to *wood or lumber*; as:

*Kawin gánage béjigwatig nabágissag nind aiáwassi.* I have not a single board.



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Here are again some of them.

g. *wéwan*, alluding to a pair or pairs, as :

*Ningotwéwan makisinan*, a pair of shoes ; *nijwewan*, *nisswewan*, *niwewan* ; *nanwewan pijikiwag*, five pair or yoke of oxen. *Midasswewan ashi bejig* ; *midasswewan ashi ningotwasswewan* ; *ashi jangasswewan*, nineteen pair.

h. *éshkin*, to allude to a bag or sack, as :

*Ningotoshkin opinig*, a bag of potatoes ; *nijóshkin*, *nissóshkin*, *nanoshkin* ; *nijwassoshkin mishiminag*, seven bags of apples ; *midassoshkin ashi nanan*, fifteen bags.

i. *ónag*, to allude to a canoe, boat, vessel, etc., as :

*Ningotónag*, *nijónag* ; *nionag tchimanan nin wabandan-an*, I see four canoes ; *nanonag* ; *midassonag nabikwanan*, ten vessels ; *midassonag ashi nanonag ishkotenabikwanan gi-nibomagadon*, fifteen steamboats have perished.

j. *ník*, alluding to the outstretched arms of a man measuring a fathom, as :

*Ningotonik*, *nijonik*, *nissonik*, *nionik*, *nanonik* ; *midassonik biminakwan*, ten fathoms of cord ; *midassonik ashi ningotwassonik*, sixteen fathoms.

k. *síd*, alluding to the measurement by the foot, as :

*Ningotosid*, *nijosid*, *nissosid*, *nanosid*, *nishwassosid* ; *midassosid*, ten feet ; *midassosid ashi bejig* ; *midassosid ashi nijosid* ; *ashi nissosid*, thirteen feet.

l. *wákwoagan*, alluding to the measurement by the span, as :

*Ningotwákwoagan*, *nijwákwoagan*, *nisswákwoagan* ; *midasswákwoagan*, ten span ; *midasswákwoagan ashi nanwákwoagan*, fifteen span.

*m. nindj*, alluding to a finger, for the measurement by the inch, as :

*Ningotonindj*, one inch; *nijonindj*, *nissonindj*; *jangassonindj*, nine inches; *midassonindj ashi bejig*, eleven inches.

*Remark 5.* The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Rem. 3., when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

- a. *gwan*, *nijtana dassogwan*, twenty days; *nánimidana dassogwan*, fifty days.
- b. *ssag*, *ningotwák dassóssag bimidé*, a hundred barrels of oil; *nissimidana dassossag gigó*, thirty barrels of fish.
- c. *weg*, *ningotwassimidana dasswég wabóianan*, sixty blankets; *nímidana dasswég adópowniginon*, forty tablecloths.
- d. *watig*, *níjwassimidana dasswátig gíjikag*, seventy cedars; *nijtana dasswátig abajín*, twenty lodge-poles.
- e. *wabik*, *nishwássimidana dasswabik jónia*, eighty dollars; *midásswak dasswábik sagáiganan*, one thousand nails.
- f. *minag*, *nissímidana dassóminag anindjimin*, thirty peas; *jangassimidana dassóminag ogwíssimanan*, ninety pumpkins.

And so also with the other syllables; *dasswéwan*, *dassóshkin*, *dassónag*, *dassoník*, *dassosíd*, *dasswákwoagan*, *dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *Remark 2*. As, *nijtana dassogwan ashi nijogwan*; *ningotwak dassóssag ashi nánessag*, etc., etc.



The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

*Manner of expressing age.*

1. If the age of a child is *under a month*, it is expressed in the same manner as the *day of the month*, (p. 442.) F. i. *Anin endassogwanagisid aw abinodji?* How many days is this child old? *Nijogwanagisi, nissógwanagisi, nio-gwanagisi, midassogwanagisi, etc. . .* It is two, three, four, ten days old, etc. . .

2. If the age of a child is to be expressed in *months*, they say thus:

*Anin endasso-gisisswagisid aw abinodji?* How many months is this child old? *Ningo-gísisswagisi, níjo-gisisswagisi, nio-gísisswagisi, ningotwásso-gisisswagisi, midásso-gisisswagisi<sup>aspi</sup> nisswi, nijtana dasso-gisisswagisi ashi nij, etc. . . .* It is one, two, four, six, thirteen, twenty-two months old, etc.

3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, (which signifies winter or year,) and make a verb of it; thus:

*Anin endasso-bibonagisiian?* *Nin nishwásso-bibonagis;* How many years art thou old? I am eight years old. *Anin endasso-bibonagisid?* *Midasso-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Ogów nijódeiag kawin mashi náno-bibonagisissíwag;* these twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

*Midásso-bibónagisi ashi nío bibónagisi,* or *midásso-bibónagisi ashi níwin,* or *ashi nio-bibonagisi;* he is fourteen years old. (In the first person the second manner is usu-



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10. *Binákwi-gisiss*, the moon of the falling of leaves, (Oct.)  
 11. *Gashkádino-gisiss*, the moon of freezing, (November.)  
 12. *Manito-gisissions*, the little moon of the spirit, (Decr.)

The word *gisiss*, which means *sun* and *moon*, is an *animate* substantive.\*

The question after the date is in Otchipwe thus; *Anin éndassogwanagisid gisiss nongom?* How many days is the moon old to-day? Or, *anin epitch gisissowagak?* How late is the moon?

The answer is, for the *first* day: *Nongom mádaginso manito-gisiss, namébinigisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the *following* days they say: Such a month, or moon, is so and so many days old. F. i.

*Manito-gisiss nongom níjogwanagisi*, to-day is the 2d of Jan.

“ *nissógwanagisi*, to-day is the 3d Jan.

“ *níogwanagisi*, to-day is the 4th Jan.

“ *nánogwanagisi*, to-day is the 5th Jan.

*Namébinigisiss nongom nishwássogwanagisi*, to-day is the 8th. of February.

“ *midássogwanagisi*, to-day is the 10th. of February.

“ *midassogwanagisi ashi bejig*, to-day is the 11th. of February.

*Onábani-gisiss nongom ashi nijogwanagisi*, to-day is the 11th. of March.

“ *nijogwanagisi*, “ 13th do.

“ *ningotwássogwanagisi*, to-day is the 16th. of March.

*Wábigon-gisiss nongom ashi níjwassogwanagisi*, to-day is the 17th. of May,

“ *jángassogwanagisi*, to-day is 19th of May.

---

\*When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss*, (night-sun,) for the moon.

*Wábigon-gisiss nongom nijtana dassogwanagisi, to-day is*  
the 20th of May,

*Odéimin-gisiss nongom nijtana dassogwánagisi ashi bejig,*  
to-day is the 21st of June.

*Odéimin-gisiss nongom nijtana dassogwanagisi ashi nij,*  
to-day is the 22d of June.

*Binákwi-gisiss nongom nijtana dassogwanagisi ashi nnaan,*  
to-day is the 25th of October.

*Binákwi-gisiss nongom nijtana dassogwanagisi ashi jang-*  
*asswi, to-day is the 29th of October.*

*Manito-gisiss nongom nissimidana dassogwanagisi, to-day*  
is the 30th of December.

*Manito-gisiss nongom nissimidana dassogwanagisi ashi*  
*bejig, to-day is the 31st of December.*

In writing the date in letters, etc., the name of the place and of the month is first written, and then the day and year in figures; thus:

*Wikwédong, gashkadino-gisiss 23, 1849.*

*L'Anse, November the 23d, 1849.*

*Wawiátanong, min-gisiss 6, 1850.*

*Detroit, August the 6th, 1850.*

### *Manner of expressing the hour.*

The Indians have no proper term for *hour* in their language. They call it *dibaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means: mile, acre, bushel, yard, foot, etc. Applied to the twelve hours it is used thus:

For the *question*:

*Anin endasso-dibaiganeg? What o'clock is it? Or,*  
*Anin epitch gijigak? (epitch tibikak?) How late is*  
*it in the day? (in the night?)*

For the *answers*:

*Níngo dibáigan, it is one o'clock;*

*níjo dibáigan, it is two o'clock;*

*nijo dibàigan ashi ábita, it is half-past two;*

- nissó dibáigan*, it is three o'clock ;  
*nío* „ „ four „  
*náno* „ „ five „  
*nishwáссо* „ „ eight „  
*midáссо* „ „ ten „  
*midáссо dibáigan ashi ábita*, it is half-past ten ;  
*midáссо dibáigan ashi bejig*, it is eleven o'clock ;  
*midáссо dibáigan ashi nij*, it is twelve o'clock.

Instead of *midassø dibaigan ashi nij*, they commonly say : *náwokwe*, or, *náwokwémagad*, it is noon ; *abitá-tibi-kad*, it is midnight.

## 2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> ,	-	-	-	-	1 by 1 ; 1 each, or to each,
<i>nénij</i> ,	-	-	-	2	every time, 2 each, or to each,
<i>nenisswi</i> ,	-	-	-	3	„ 3 „ „
<i>néniwín</i> ,	-	-	-	4	„ 4 „ „
<i>nénanan</i> ,	-	-	-	5	„ 5 „ „
<i>néningotwasswi</i> ,	-	-	-	6	„ 6 „ „
<i>neníjwasswi</i> ,	-	-	-	7	„ 7 „ „
<i>nenishwásswi</i> ,	-	-	-	8	„ 8 „ „
<i>jéjangasswi</i> ,	-	-	-	9	„ 9 „ „
<i>mémidasswi</i> ;	-	-	-	10	„ 10 „ „
<i>mémidasswi ashi bejig</i> ,	-	-	-	11	„ 11 „ „
<i>mémidasswi ashi nij</i> ,	-	-	-	12	„ 12 „ „
<i>mémidasswi ashi nánan</i> ,	-	-	-	15	„ 15 „ „
<i>mémidasswi ashi jángasswi</i>	-	-	-	19	„ 19 „ „
<i>nénijтана</i> ,	-	-	-	20	„ 20 „ „
<i>nénijтана ashi bejig</i> ,	-	-	-	21	„ 21 „ „
<i>nénissimidana</i> ,	-	-	-	30	„ 30 „ „
<i>nénimidana</i> ,	-	-	-	40	„ 40 „ „
<i>nénánimidana</i> ,	-	-	-	50	„ 50 „ „
<i>néningotwassimidana</i> ,	-	-	-	60	„ 60 „ „
<i>neníjwassimidana</i> ,	-	-	-	70	„ 70 „ „
<i>nenishwássimidana</i> ,	-	-	-	80	„ 80 „ „
<i>jéjangassimidana</i> ,	-	-	-	90	„ 90 „ „



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<i>midasswak dassing,</i>	-	-	-	-	-	1,000	„
<i>midasswak ashi nisswak ashi nijtana dassing</i>						1,324	„
<i>ashi niwing,</i>							
<i>midatching midasswak dassing,</i>	-	-				10,000	„
<i>ningotwak dasso midasswak dassing,</i>	-					100,000	„
Etc., etc.							

### EXAMPLES.

*Nijing ki ga-dibákonigonan Kije-Manito.* God will judge us twice.

*Kitchitwa Paul náning gi-bashanjeowa, anamiewin ondji.*  
St. Paul was flogged five times, for religion's sake.

*Ningotwák dassing ki wíndamoninim tchi gimódissiweg, mínotch dash nijing minawa ki gi-gimódim.* I tell you a hundred times not to steal, and yet you have stolen twice again.

*Midatching ashi nissing nin gi-wabama bibónong.* I saw him thirteen times last winter.

*Meno-ijiwebisid inini nijwatching pangishin, minawa dash pasigwi.* A just man falls seven times, and rises up again.

*Pierre, nóngom tibikak nissing ki gad-ágonwetam kikéni-miian.* Peter, this night thou shalt deny me three times.

### 4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aiábiding,</i>	-	once every time; once each, or to each,
<i>néning,</i>	-	twice every time; twice each, or to each,
<i>nénissing,</i>	-	3 times every time; 3 times e., or to e.,
<i>néniwing,</i>	-	4 „ 4 „ „
<i>nénaning,</i>	-	5 „ 5 „ „
<i>néningotwatching,</i>	6	6 „ „
<i>neníjwatching,</i>	7	7 „ „
<i>nenishwatching,</i>	8	8 „ „
<i>jéjangatching,</i>	9	9 „ „
<i>mémidatching,</i>	10	10 „ „



<i>mémidátching</i>	<i>ashi</i>	11 times everytime; 11 tim. e., or to e.,		
<i>abiding,</i>				
<i>memidatching</i>	<i>ashi</i>	12	12	
<i>nijing,</i>				
<i>memidatching</i>	<i>ashi</i>	15	15	..
<i>naning,</i>				
<i>nénijtana</i>	<i>dassing</i>	20	20	..
<i>nénijtana</i>	<i>dassing</i>	21	21	
<i>ashi abiding,</i>				
<i>nénissimidana</i>	<i>das-</i>	30	30	..
<i>sing,</i>				
<i>nénimidana</i>	<i>dassing,</i>	40	40	
<i>jéjangassimidana</i>		90	90	..
<i>dassing,</i>				
<i>néningotwak</i>	<i>das-</i>	100	100	..
<i>sing,</i>				
<i>néningotwak</i>	<i>das-</i>	101	101	
<i>sing</i>	<i>ashi abiding,</i>			
<i>néningotwak</i>	<i>das-</i>	119	119	..
<i>sing</i>	<i>ashi midatching</i>			
<i>ashi jángatching,</i>				
<i>nénijwak</i>	<i>dassing,</i>	200	200	
<i>nénisswak</i>	<i>dassing,</i>	300	300	..
<i>jéjangasswak</i>	<i>das-</i>	900	900	..
<i>sing,</i>				
<i>mémidasswak</i>	<i>das-</i>	1000	1000	..
<i>sing,</i>				
<i>mémidasswak</i>	<i>ashi</i>	1234	1234	..
<i>nijwak</i>	<i>ashi nis-</i>			
<i>simidana</i>	<i>dassing</i>			
<i>ashi niwing,</i>				
<i>mémidatching</i>		10,000	10,000	..
<i>midasswak</i>				
<i>dassing,</i>				
<i>néningotwak</i>		100,000	100,000	..
<i>dassing mi-</i>				
<i>dasswak,</i>				
Etc., etc.				



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- eko-níjtanaweg*, the twentieth, or twentiethly ;  
*eko-níjtanaweg ashi bejig*, the twenty-first, or twenty-firstly ;  
*eko-níjtana ashi nijing*, the twenty-second, or twenty-secondly ;  
*eko-níjtana ashi nissing*, the twenty-third, or twenty-thirdly ;  
*eko-nissímidanaweg*, the thirtieth, or thirtiethly ;  
*eko-nissímidanaweg ashi bejig*, the thirty-first, or thirty-firstly ;  
*eko-nissímidana ashi nijing*, the thirty-second, or thirty-secondly ;  
*eko-nissímidana ashi naning*, the thirty-fifth, or thirty-fifthly.  
*eko-nímidanaweg*, the fortieth, or fortiethly ;  
*eko-nánimidanaweg*, the fiftieth, or fiftiethly ;  
*eko-ningotwássimidanaweg*, the sixtieth, or sixtiethly ;  
*eko-níjwassimidanaweg*, the seventieth, or seventiethly ;  
*eko-nishiwássimidanaweg*, the eightieth, or eightiethly ;  
*eko-jángassimidanaweg*, the ninetieth, or ninetiethly ;  
*eko-ningotwakwak*, the hundredth, or hundredthly ;  
*eko-ningotwakwak ashi bejig*, the hundred-first, or hundred-firstly ;  
*eko-ningotwak ashi nijing*, the hundred and second, or hundred and secondly ;  
*eko-ningotwak ashi nissing*, the hundred and third, or hundred and thirdly ;  
*eko-ningotwak ashi midatchíng ashi bejig*, the hundred and eleventh, or hundred and eleventhly ;  
*eko-ningotwak ashi midasswi ashi 'nijing'*, the hundred and twelfth, or hundred and twelfthly ;  
*eko-ningotwak ashi midasswi' ashi nissing*, the hundred and thirteenth, or hundred and thirteenthly ;  
*eko-ningotwak ashi nijtanaweg*, the hundred and twentieth, or hundred and twentiethly ;  
*eko-ningotwak ashi nijtanaweg ashi bejig*, the hundred and twenty-first, or hundred and twenty-firstly ;  
*eko-ningotwak ashi nijtana ashi nijing*, the hundred and twenty-second, or hundred and twenty-secondly ;

*eko-ningotwak ashi nissimidanaweg*, the hundred and thirtieth, or hundred and thirtiethly ;

*eko-nijwakwak*, the two hundredth, or two hundredthly ;

*eko-nisswakwak*, the three hundredth, or three hundredthly ;

*eko-jangasswakwak*, the nine hundredth, or nine hundredthly ;

*eko-midasswakwak*, the thousandth or thousandthly ;

*eko-nijing midasswak*, the two thousandth, or two thousandthly.

Etc., etc.

### EXAMPLES.

*Nitám inini Adam kitchi ginwénj gi-bimádisi.* The first man Adam lived very long.

*Eko-nissing apábiwinan namaclabi.* He sits on the third bench.

*Kitchi ganásongewin éko-niwíng Kijé-Manito o ganásongewinan.* The fourth commandment of God is a great commandment.

*Eko-nijtana ashi nissing wakáiganan odénag, mi ima en-daidn.* I live in the twenty-third house in the village.

*Kitchi níbiwa atéwan wedi masináiganan, éko-ashi-nissing dash bídawishin.* There are a great many books there, bring me the thirteenth.

*Anin iw eko-midásswakwak ashi béjíg gagwéndjindiwinan?*  
Which is the thousand and first question ?

*Eko-nánaning omódensan bídon ;wénijishing mashkíki pindémagad.* Bring here the fifth vial; there is a good medicine in it.

*Eko-nijing gabéshiwínan mí maiámawi-oníjishing.* The second encampment is the best of all.

*Remark.* You see in the above Examples, that the Otchipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otchip-

we Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eko-nissing apabiwinan*, the proper sense is: the *third* of the benches that are standing there.—*Eko-nananing omodensan*: the *fifth* of the vials that are placed somewhere.—*Eko-nijing gabéshiwinan*: the *second* of all the encampments on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

### 1. *Numeral Verbs for animate Substantives.*

*Béjig*, one; *nin béjig*, I am one, or alone,  
*ki béjig*, thou art one,  
*béjigo*, he (she) is one.

*Nij*, two; *nin níjimin*, we are two of us,  
*ki níjim*, you are two,  
*nijiwag*, they are two.

*Nisswí*, three; *nin nissimin*, we are three,  
*ki nissim*, you are three,  
*nissiwag*, they are three.

*Niwín*, four; *nin níwimin*, we are four of us, etc.

*Nánan*, five; *nin nánanimin*, we are five.

*Ningotwásswi*, six; *nin ningotwátchimin*, we are six.

*Nijwásswi*, seven; *nin níjwatchimin*, we are seven.

*Nishwásswi*, eight; *nin nishwátchimin*, we are eight.

*Jángasswi*, nine; *nin jángatchimin*, we are nine.

*Midásswi*, ten; *nin midátchimin*, or *nin midádatchimin*,  
 we are ten.

*Midásswi ashi bejig*, eleven; *nin midadátchimin ashi bejig*,  
 we are eleven.

*Midásswi ashi nij*, twelve; *nin midádatchimin ashi nij*,  
 we are twelve.

*Midásswi ashi nisswi*, thirteen; *nin midádatchimin ashi nisswi*,  
 we are thirteen, etc.



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*ashi midásswi ashi bejig, 21,111 ; nįjtana nin dasso midasswákósimin ashi midasswak ashi ningotwak ashi midásswi áshi bejig, we are 21,111.*

*Ningotwak dasso midasswak, 100,000 ; ningotwák nin dassó midasswákosimin, we are 100,000.*

*Midasswák dassó midásswak, 1,000,000 ; midásswak nin dasso midasswákosimin, we are a million of people. v.*

*Etc., etc.*

*Remark 1.* All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

*Remark 2.* As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, (three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children : *Ningotwátchi*, he is six. When a widower or a widow has three children, they will say : *Niwi*, he (she) is four.

#### EXAMPLES.

*Bejigo eta ninidjániss, kin dash kinidjánissag níjwatchiwag.* I have only one child, but thou hast seven of them.

*Nánanibanig ninidjánissag, nij dash gi-nibowag, mi dash nongom níssiwád eta.* I had five children, but two died, and so there are now only three. v.

*Kawin midasswákosissiwag eta omá odénang bemádisidjig, nawátch batainowag.* Not only a thousand persons live in this town, but more.

*Midátching ashi náning midasswákosiwag kakina Otchipweg endashiwad.* The number of the Chippewa Indians is fifteen thousand.

*Otáwag dash niwing midasswákosiwag.* And the number of the Ottawa Indians is four thousand.

*Kitchi odénang Wawiiátanong gegax nijtana dasso midas-  
swákosiwag bemádisidjig.* The number of the inhabit-  
ants of the city of Detroit is about twenty thousand.

*Nongom ga-bi-ijadjig kikinoamáding kawin gi-de-nijtana-  
wessiwag.* Those that came to-day to school, were not  
quite twenty.

*Midadátchiwag nin pijikimag, nin manishtanishimag dash  
midadatchiwag ashi niwin.* I have ten cows and four-  
teen sheep.

## 2. Numeral Verbs for inanimate Substantives.

*Béjig*, one ; *béjigwan*, one thing.

*Nij*, two ; *níjinon*, there are two things.

*Nisswí*, three ; *nissínon*, there are three things.

*Níwin*, four ; *níwinon*, there are four things.

*Nánan*, five ; *nánaninon*, there are five things.

*Ningotwásswi*, six ; *ningotwáchinon*, there are six things.

*Níjwasswi*, seven ; *níjwachinon*, there are seven things.

*Nishwásswi*, eight ; *nishwáchinon*, there are eight things.

*Jángasswi*, nine ; *jángatchinon*, there are nine things.

*Midásswi*, ten ; *midadatchinon*, there are ten things.

*Midásswi ashí béjig*, eleven ; *midadatchinon ashí bejig*,  
there are eleven things.

*Midásswi ashí nánan*, fifteen ; *midadatchinon ashí nánan*,  
there are fifteen things.

*Nijtana*, twenty ; *níjtanawéwan*, there are twenty things.

*Nijtana ashí bejig*, twenty-one ; *níjtanawéwan ashí bejig*,  
there are twenty-one things.

*Ningotwassimidana*, sixty ; *ningotwássimidanawéwan*, there  
are sixty things.

*Ningotwákwadon*, 100.

*Ningotwakwadon ashí béjig*, 101.

*Ningotwákwadon ashí midasswi*, 110.

*Nijwakwadon*, 200.

*Nisswákwadon*, 300.

*Midasswákwadon*, 1,000.



*Midasswákwadon ashi ningotwak, 1,100.*

*Nijing midasswákwadon, 2,000.*

*Midátching midasswákwadon, 10,000.*

*Nijtana dassó midasswákwadon, 20,000.*

*Ningotwássimidana dassó midasswákwadon,  
60,000.*

*Ningotwak dasso midasswakwadon, 100,000.*

*Midasswak dasso midasswákwadon, 1,000,000  
of inanimate objects.*

*Remark.* Some of these inanimate numeral verbs, (being all unipersonal,) belong to the VII. Conjugation, in the plural, (except the first,) and others to the IX. Conj.

#### EXAMPLES.

*Nijinon nind ádpówinan, ningotwátchinon dash nind apá-  
biwinan.* I have two tables and six chairs.

*Oma odénang midádatchinon anamiéwigamigon ashi bejig.*  
In this city there are eleven churches.

*Nánaniniwan\* o wakáiganan.* He possesses five houses.

*Anin endassing ki masinaiganan?—Nijtana wewan ashi  
nisswi.* How many books hast thou?—Twenty-three,  
(or, there are twenty-three)

*Awáshime níbiwa nin nind aiánan; géga niwákwadon nin  
masináiganan.* I have more; I have nearly four hun-  
dred books.

*Midádatchinon Kije-Manito o ganásongewinan.* There  
are ten commandments of God.

---

\* Report to a second third person.



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## I.

The principal Otchipwe prepositions, that *precede a substantive*, (and which may properly be called prepositions,) are the following, viz :

1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to.

## EXAMPLES.

*Tchigaii tchibáiatigong gi-nibawiwag K. Marie, K. Jean gaie.* Near the cross (or, by the cross) stood St. Mary and St. John.

*Tchigaii odeñang nin gi-gabeshimiñ.* We encamped near the village, (or, *tchig' odéna.*)

*Tchig' ishkote aton iw.* Put this to the fire, (near the fire.)

*Remark.* The abbreviated preposition *tchig'* is sometimes connected with its complement, and changes it a little. F. i., *tchigíkana*, close by the road, or, near the path; instead of *tchig' míkana*; *tchigíkana jingishin*, he lies near the road; *tchigíkana namadabíban*, he was sitting by the path.—*Tchigatig*, near a piece of wood, instead of *tchig' watig*; *tchigatig nin namadab*, I am sitting by a piece of wood.

2. *Giwitáii*, round, around.

## EXAMPLES.

*Kakina giwitáii kitchígaming nin gi-bimishká.* I went all round the lake, (*giwitá-kitchigami.*)

*Giwitáii odénang*, round the village; *giwitáii wigiwaming*, round the lodge, (or house.)

3. *Pindjaii*, or *pindj'*, in, within, inside of.

## EXAMPLES.

*Pindj' anamiewigamig*, in the church; *pindjaii kitigáning*, in the field, (within the enclosure.)

*Pindj' wikaigan atémagad atewéwigamig.* The store is within the fort.

*Remark.* The English preposition *in* is more commonly expressed by *terminations* added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. II.)

4. *Kabé* or *mégwa*, during, throughout.

#### EXAMPLES.

*Pitchinágo kabé-gijig nin gi-kitchi-anoki.* Yesterday I have worked hard all day, or during all day.

*Kabé-bibon nin gi-ákos.* I have been sick all winter, during all winter.

*Níbinong kabé-nibin gi-babámadisi.* Last year he traveled during all summer.—*Kabé-kikinónowin*, during the whole year, (throughout the year.)

*Mégwa migáding*, during war. *Mégwa náwokwe-wíssining*, during dinner.

5. *Náwaii* or *nássawaii*, between, through, amidst.

#### EXAMPLES.

*Jesus gi-sassagákwaowa tchibaiátigong nássawaii nij gemódishkinidjin.* Jesus was crucified between two thieves.

*Jesus Jerusaleming gi-ija, nawaii dash Samariing, Galileing gaie gi-ani-bimosse.* Jesus went to Jerusalem, and walked through Samariá and Galilee.

6. *Mégwe*, among.

#### EXAMPLES.

*Mégwe anishinaben gi-ani-nitawigi.* He was brought up among the Indians.

*Kishpin mojág mégwe énamíassigog aiaian, káwin weweni ki ga-ganawendansin kid anamiewin.* If thou livest

always among pagans, thou wilt never keep well thy religion.

*Debeniminang nissimidana ashi nisso bibon gi-bimadisi megwe. Judawiniwan.* Our Lord' lived' thirty-three years among the Jews.

7. *Anámái* or *aná'm'*, under, underneath, below, beneath.

#### EXAMPLES.

*Debéndjiged o gi-inan Debenimidjin: Namadabin nin kitchinikáng, binish tchi assagwa jangénimikig anamáii kisiðang.* The Lord said to my Lord: Sit on my right hand, until I put thy enemies under thy feet.

*Biwabikokéwininiwag anam' aking anokiwag.* The miners work under ground.

*Anámái adópowining jingishin gájagen's.* The cat lies under the table. *Anámái nibaganing;* under the bed.

8. *Ogítchái* or *ogítch'* on, upon.'

#### EXAMPLES.

*Kego ogitchaii nibaganing awi-namadabiken.* Don't sit down upon the bed. *Ogítch' adópowin,* on the table.

*Kitchi assin aiában ogitchaii tchibégamigong, ga-daji-pa-gidénimind Lazare.* There was a large stone upon the sepulchre, where Lazarus was buried.

*Ogitchaii kijábikisiganing.* On the stove.

*Remark.* The English preposition *on* or *upon* is more commonly expressed, in the Otchipwe language, by *terminations* added to its complement, than by *ogitchaii* or *ogítch'*. (See some of the Examples of No. II.)

9. *Ajawái*, behind.

#### EXAMPLES.

*Ajawái wákaiganing gi-kásoidiso.* He hid himself behind the house.



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## II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak Otchipwe grammatically,) let us see, how the Otchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at, in, from, out of, on, to*. The Otchipwe language expresses them by the following *five terminations*, which are annexed to the complements of the said prepositions; viz: *g, ng, ang, ing, ong*.—Examples will illustrate the matter.

1. termination, *g*. *Kitigéwininiwag kitchi anokiwag o kitiganiwang*. Farmers work hard *in* their fields. (*O kitiganiwan*, their fields: *o kitiganiwang*, *in* their fields.)  
*O wigiwamiwang ondjibawag*, they come *out of* their houses, (or lodges.) (*O wigiwamiwan*, their houses; *o wigiwamiwang*, *out of* their houses.)  
*O wigiwamiwang aiawag*, they are *in* their houses. (*O wigiwamiwan*, their houses; *o wigiwamiwang*, *in* their houses.)  
*Nibing*, *in* summer. (*Nibin*, summer.) *Bibóng*, *in* winter. (*Bibón*, winter.)

2. termination, *ng*. *Gigóíag nibing bimadisiwag*, fishes live *in* the water. (*Nibi*, water; *nibing*, *in* the water.)  
*Sibing nin gi-bimishkámin*, we traveled (in a boat) *on* a river. (*Sibi*, river; *sibing*, *on* a river, or *in* a river.)  
*Kitchigaming ki ga-bimashimin*, we will sail *on* the lake. (*Kitchigami*, lake, *kitchigaming*, *on*, or *in* the lake.)  
*Jaganáshiwaking nitám nin wi-ijá, pánima dash Wem-*

*itigójiwaking*. I will first go to England, and then to France. (*Jaganáshiwaki*, England; *Jaganáshiwaking*, to, (in, or from,) England. *Wemitigojiwaki*, France; *Wemitgojiwaking*, to, (in, or from,) France.)

*Jaganáshiwaking nind ondjiba*, I come from England.

*Jaganáshiwaking danisi*, he lives in England.

*Jominabong*, in the wine. (*Jominabo*, wine.)

*Odenang*, in, to, from, the village or town. (*Odena*, village, town, city.)

3. termination, *ang*. *Weronen eteg oma mashkimodang?* What is in that bag? (*Mashkimod*, bag.)

*Nin pikwanang nin gi-pakiteog*, he struck me on my back. (*Nin pikwan*, my back.)

*Min ondjigá n otáwagang*, matter is running out of his ear. (*Otáwag*, his ear.)

*Miní aténi otáwagang*, there is matter in his ear.

*Onikang*, in, or on, his arm. (*Onik*, his arm.)

*Nisidang*, in, or on, my foot. (*Nisid*, my foot.)

*Omissadáng*, in, or on, his belly. (*Omissád*, his belly.)

4. termination, *ing*. *Anishinábe anákaning namadabí wissinid, nin dash apabiwining nin namadab, adápowining dash nin wissin*. The Indian sits on a mat when eating, but I sit on a chair, and eat on a table. (*Anákan*, a mat; *apábiwin*, a chair; *adópowin*, a table.)

*Ninindjing*, in my hand. (*Ninindj*, my hand.)

*Mikwámíng*, on the ice. (*Mikwám*, ice.)

*Wigiwaming*, in a lodge, (or house). (*Wigiwam*, lodge.)

*Jerusaleming*, in or from Jerusalem.

*Kitiganing nind ondjiba*, I come from the field. *Kitiganing nind ija*, I am going to the field. (*Kitigan*, field, garden.)



5. termination, *ong*, *Meno-ijiwebisidjig gijigong ta-ijaw-ag*. The good one will go to heaven. (*Gijig*, heaven, sky, day.)

*Wikwédong gi-ondji-madja, Wawiiátanong gi-ani-ija, nongom dash Kebekong wi-ija*. He started from L'Anse, went to Detroit, and now he intends to go to Quebec. (*Wikwéd*, L'Anse; *Wawiiátan*, Detroit; *Kebek*, Quebec.)

*Tchibaiátigong*, on the cross. (*Tchibaiátig*, cross.)

*Akikong*, in the kettle. (*Akik*, kettle.)

*Oshkinjigong*, in his eye, or face. (*Oshkinjig*, his eye, or face.)

### Remarks on No. II.

You see that the same termination can express several prepositions; as, for instance, in the second termination, where *Jaganáshiwaking* can mean: *in, to, from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in Otchipwe the English phrases that express *comparison*, and contain the words *like*, or *as-as*. We will consider some Examples on each of the above five terminations.

1. term. *Nibing iji kijate nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nábingin iji kijate*.)

*Bibong iji kissinamagad jaigwa*, it is already cold like in winter. (Or, *bebongin iji kissinamagad*.)

*Bibong ijinagwad*, it looks like winter. (Or, *bebongin ijininagwad*.)

2. term. *Nibíng iji binagami iw*, this liquid is as clear (clean) as water.



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1. *Ondji*, (In the *Change*\* *wéndji*;) for, for the sake of, because, on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through.

## EXAMPLES.

*Kin nin bi-ondji-ija oma*, I come here for thy sake, on account of thee.

*Kije-Manito ondji-anwenindison gi-bata-diaan*, repent of thy sins for God's sake.

*Nitam anishinabeg gi-bata-dodamowad, mi wendji-nibowad kakina anishinabeg*; because the first men sinned, therefore all men die.

*Wégonen apitchi wéndji-kashkendaman gi-nibod kigwiss? Kego iw wéndji-kashkéndangen; jawéndagosi geget.*  
Why art thou so sorry for the death of thy son? Don't be so sorry for it, he is truly happy.

*Debeniminang o jawerdjigewin nin gad-ondji-boniton nin matchi ijiwebisiwin*; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-*, *ga-ako-*, *ged-ako-*, since, ago, all the time, ever since, as long as.

## EXAMPLES.

*Jaigwa nisso bibonagadini ga-ako-madjad*, he left here these three years ago.

*Kakina bakan ijinagwad eko-aiaian oma*, all is changed here since my arrival.

*Eko-bimadisiian mo jag ki mino ganawenim*; thou tookest well care of me all my lifetime, (since the beginning of my life.)

\* For the understanding of the grammatical term "*Change*," I refer you to the end of the I. Conjugation, p. 128.

*Eko-bibonagak apine kid akos*, thou hast been sick ever since the beginning of winter.

*Ged-ako-bimadisiàn*, as long as I shall live. *Eko-aki-wang*, since the creation of the earth.

3. *Ishkwá-*, *gi-ishkwa-*, *ga-ishkwa-*, *ged-ishkwa-*, after, or the end of something.

#### EXAMPLES.

*Gi-ishkwá-anamiégijigak*; after Sunday; *gi-ishkwá-náw-okweg*, after noon.

*Aniniwapi ged-ishkwá-akíwang?* When will the end of the world be?

*Kije-Manito éta o kikéndan api ged-ishkwa-akíwaninig*: God only knows when the end of the world will be.

*Gi-ishkwa-wissiniàn nin ga-madja*, I will start after dinner, (after eating.)

#### Remark on No. III:

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

The following English prepositions: *with*, *without*, *to*, (before names of persons,) *before*, *except*, *excepting*, *as for*, *according to*, *against*, *instead of*, are expressed in Otchipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With*. The just ones will go to heaven *with* soul and body, after resurrection. *Kegí-otchitág*; *kegí-wiawō gáie*

*gijigong ta-ijáwag méno-ijiwébisidjig gi-abitchibáwád.*  
I came in the house *with* my snow-shoes on; *kegi-ágim nin gi-pindige wakaiganing.*

Thou comest *with* thy axe; *kegi-wagákwad ki bi-ija.*

I am married *with* this woman; *nin widigéma aw ikwé.*

I eat *with* somebody, *nin widópama awia.* I sleep *with* somebody, *nin wibema awia.* I sit down *with* him, (her,) *nin wídabima.* I am standing *with* him, (her,) *nin widjigábawitawa.* I walk *with* somebody, *nin widjiwa awia.* I write *with* a pen, *mígwán nind awa ojibiigeidn.*

I struck him *with* my hand, *ninindj nin gi-pakiteowa.*

Thou struckest him *with* a stone, *assin ki gi-pakiteowa.*

He struck him *with* a stick, *mitig o gi-pakiteowan.*

I made a hole in the ice *with* an axe, *nin gi-twaige wagákwad.*

2. *Without.* (This preposition is always expressed in Otchipwe with a verb in the negative form.)

He is a man *without* malice, *aw inini kawin manjininiwagisissi.*

Those that live *without* the knowledge of God, are unhappy; *kitimágisiwag kekénimassigog Kije-Maniton.*

One cannot live *without* eating, *kawin dā-óimadisissim wíssinissing.*

Nobody can see *without* eyes, *kawin awiá dá-wabisis oshkínjigosig.*

I could not write *without* hands, *kawin nin da-gashkitossin tchi ojibiigeidn onindjissiwán.*

3. *To,* (before nouns of persons,) I will return to my father, *noss nin wi-ijánan.*

Sinner, return *to* the Lord thy God, and *to* Jesus thy Savior; *báiata-ijwebisiian, awi-nasikaw neiab Debendji-*



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7. *According to.* Lord, let all be according to thy will; *Debenimiian, apegish enendaman ijiwebak kakina.*  
 I regulate my life according to thy instructions; *nind ijissiton nin bimidisiwin eji-gagikimian.*  
*According to thy word; ekitoian.* According to the reports of people; *ekitowad anishinabeg, or bemadisidjig.*  
 Live according to the commandments of God, and you will be happy; *eji-ganásonged Kije-Manito, iji-bimádisiioq, mi dash tchi jawendagosiieg.*
8. *Against.* Who is not with me, is against me; *aw wadjiwissig nind agonwetag.*  
 He goes away against my will; *mínotch madja ano gináamawag.*  
 He that acts against the will of God, is a sinner; *aw aiagonwetawad Kije-Maniton, batá-ijiwebisi.*  
 Never do anything against the injunctions of thy religious instructor; *kego wika gego dódangen eji-ginaamok enamié-gagikimik.*
9. *Instead of.* Thou wouldst not give to thy child a stone instead of bread; *kawin ki da-dodansi iw tchi mínassiwad kinidjániss pakwejiganan, meshkwat dash assinin tchi mínad.*  
*Instead of happiness which the sinner endeavors to procure, he will find real misery; baiatá-ijiwebisid kawin jawendagosiwin o gad-aiansin nendawendang, meshkwat gwaiák kitimágisiwin o ga-mikan.*  
*Instead of a book thou givest me a little picture; kawin masinaigan ki míjissi, meshkwat masinitchigans ki mij.*

## CHAPTER VII.

## OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adj and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitchi akosi*, this man is very sick; the adverb *kitchi*, very, modifies the verb, *akosi*, he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

I. *Adverbs denoting manner.*

*Wewéni*, well, rightly, correctly.

*Kishpin gego ojítóian, weweni ojiton*; when thou art doing something, do it well.

*Weweni ojibiigen*; write correctly.

*Iw epitendagwak tchi ojítong, apitendagwad weweni tchi ojítong*; what is worth doing, is worth doing well.

*Mámanj*, bad, negligently.

*Mamanj o gi-ojitónawa*. They made it negligently, bad.



*Kego mámanj kitigecken*; don't farm so negligently.

*Beka*, slowly, softly, easily, not loud.

*Beka bimossen*, walk slowly.

*Kishpin awiia wi-ánwenimad, beka ganój*. If thou wilt reprimand somebody, speak to him gently.

*Bisan*, still, quietly.

*Bisán abiog, kwiwisensidog!* Be still, boys.

*Bisan ima namadabí kabe-gijig, kawin anokísi*. He is sitting there quietly all day, he does not work.

*Naégátch*, (has the same signification as *beka*.)

*Agáwa*, hardly, scarcely, a little.

*Agawa nin gashkitón wi-bimosseiàn, nind akos*. I can hardly walk, I am sick.

*Agáwa jaganáshimo*, he can talk a little English.

*Agawa nin gi-gashkiá*, I could scarcely prevail upon him. . .

*Kitchi*, very.

*Nin kitchi minô aiá, nin kitchi jawendagos*. I am very well, I am very happy.

*Tebinak*, (has the same signification as *mámanj*.)

*Sesika*, or *tchisika*, suddenly, all at once, subitaneously.

*Sesika gi-nibo*, he died suddenly.

*Kego sesika ombinaken gego kwesigwang*. Don't lift up suddenly any heavy object.

*Gega*, almost, nearly, about.

*Nin gi-akos, gega nin gi-níb*. I was sick, I almost died.

*Gega ningotwak, dasso bibónagisi*. He is nearly a hundred years old.



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*Anishá*, vainly; without effect, without reason, falsely, for nothing, gratis.

*Wegonen ba-ondji-ijaiég oma? Anishá.* What you come for here? Nothing.

*Anisha mígiweiog.* Give it for nothing, gratis.

*Meméshkwat*, alternately, by turns, mutually, one after another.

*Memeshkwat nagamoda.* Let us sing alternately.

*Jajawénindiog memeshkwat.* Be charitable mutually to each other.

*Memeshkwat ajéboieiog*, row by turns.

*Kego kakina mámawi gigitokégon; meméshkwat gigitoiog.* Don't speak all at one time; speak one after another.

## 2. Adverbs denoting interrogation.

*Anin?* How?

*Anin eji-bimadisiian?* How dost thou do?

*Anin éjinikadameg ow?* How do you call this? (for *inanimate* objects.)

*Anin éjinikaneg aw?* How do you call this? (for *animate* objects.)

*Wegonen?* What?

*Wegonen iw?* What is that?

*Wegonen ba-takónaman kinidjing?* What dost thou hold in thy hand coming here?

*Wegonen wendji-mawiian?* What art thou crying for?

*Anishwin?* Why? What is the reason? (There is always a reproach contained in this interrogation.)

*Anishwin bi-ijassiwān anamiéwigamigong?* Why dost thou not come to church?

*Anishwin mójag dajimad kidj? anishinabe?* Why dost thou always speak ill of thy neighbor?

*Na?* Dost thou hear me? or, do you hear me? or, is it so?

*Ki ga-bos ganabatch wabang, na?* Thou wilt perhaps embark to-morrow, is it so? or, wilt thou not?

*Kawin ki kikendansinawā mashi ge-dodameg, na?* You don't know yet what you shall do, do you? or, is it so?

*Anin ekitoieg? na?* What you say? do you hear me?

*Wa?* What? (This interrogating adverb is only used to answer a call interrogating; or to request a repetition of what was said, but not understood by the person spoken to.)

*John!—Wa?* John!—What?

*Wabang na ki wi-bos?—Wa?* Wilt thou embark to-morrow?—What?

*Anindi?* Where?

*Anindi aiáwad nongom' ga-matchi-bimadisidjig aking?* Where are now those that led a bad life on earth?

*Anindi koss? Anindi kigá?* Where is thy father? Where is thy mother?

*Anindi aiád. Debeniminang Kije-Manito?* Where is God our Lord?

*Aniniwapi?* When?

*Aniniwapi, ged-ishkwa-akiwang?* When will be the end of the world?

*Aniniwapi ge-nibowad ki tchitchágonanig?* When will our souls die?

*Aniniwapi ga-bi-ijad Jesus oma aking?* When came Jesus on earth?

*Anin dassing?* How often?

*Anin dassing ge-niboian?* How often shalt thou die?

*Anin dassing ge-dibakonigoian?* How often wilt thou be judged?

*Aning dassing ga-ijawad Moniang?* How often have they been in Montreal?

*Anin minik?* How much?

*Anin minik ge-dibaamawind enamiad, kishpin weweni anokitawad Debendjigenidjin?* How much will the Christian be paid, if he serves well the Lord?

*Anin minik ga-minad aw ketimágisid inini?* How much hast thou given to that poor man?

### 3. Adverbs denoting affirmation.

*E,\** yes.

*E nange ka*, yes certainly. *E nange*, O yes.

*Aningwana*, certainly, to be sure.

*Ki kikendan na ga-ikitoian pitchinago? Aningwana, kawin nin wanendansin.* Dost thou know what thou hast said yesterday? Certainly, I did not forget it.

*Geget*, verily, truly, yes indeed.

*Ki gi-windamawa na ga-inindn? Geget.* Didst thou tell him what I said to thee? Yes.

*Géget kitimágisi*, he is poor indeed; or, he is truly miserable.

*Geget kid inininim.* Verily I say unto you.

---

\* This affirmative adverb cannot be expressed exactly in writing; it must be *heard*. I have seen different essays to write it, but they are deficient, because it is impossible to give it correctly. When I saw that, I adopted the simplest way of writing it, by the single letter *e*; only to signify that the adverb which is used for *affirmation*, is to be pronounced here. I remark here at the same time, that the Indians will use this affirmative adverb *e*, where we would say in English *no*. F. i. *Kawin na kishime wi-bi-ijassi? E.* Will thy brother not come? *No*. This is an abbreviated answer; the whole would be, *E, kawin wi-bi-ijassi*; yes it is so as you say, he will not come.



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*Gi-madjawag na?—Ka mashi.* Are they gone?—Not yet.

*Kawin mashî nánimidana ki dassó-libónagisissi; Abraham dash ki gi-wábama?* Thou art not yet fifty years old, and thou hast seen Abraham?

*Kawin gwetch,* not much.

*Kawin gwetch akósissi.* He is not much sick.

*Kawin gwetch nin gi-ségisissi.* I was not much afraid.

*Kégo,* (expression of prohibition,) don't, never do.

*Kégo ijáken wédi.* Don't go there.

*Kégo wika minikwéken ishkotéwabo.* Never drink ardent liquor.

*Kégo gimódiken, kego gíwanimoken.* Don't steal, don't lie.

### 5. Adverbs denoting place.

*Oma,* here.

*Oníjishin oma.* It is pleasant here.

*Apitchi gigôika omá naningótinong.* Sometimes there is plenty of fish here.

*Kitimágisiwag oma eiádjig kitimiwad.* Those that live here are poor, because they are lazy.

*Imá, wédi, iwidi,* there.

*Iwidi nin wi-ijá, mi dash imá mo jag ge-wi-aiáian.* I will go there and always remain there.

*Ki kitimágisimin omá aking; wédi dash gijigong ki ga-jawendágosimin.* We are miserable here on earth; but there in heaven we will be happy.

*Daji,* in, at; from. (In the *Change* it makes *endaji*.)

*Jesus Bethlehémig, gi-daji-nigi.* Jesus was born in Bethlehem.

*Kebekong daji inini; Moniang daji ikwe.* A man from Quebec; a woman from Montreal.

*Kitimagisi kitchi batadowining endaji-bimadisi.* He who is living in great sins; is miserable.

*Pindig*, in; (in a house, or other building, or in some vessel.)

*Anindi koss?—Pindig aia.* Where is thy father?—He is in.

*Pindig anoki.* He works in the house.

*Kabe-bibón pindig aiáwag pijikiwag.* The oxen are all winter in the stable.

*Pindjaii*, inside. (In the interior of a building or vessel.)

*Kawin mashi pindjaii ojitchigádessinon anamiéwigamig.* The church is not yet finished inside.

*Mémindage onijishin pindjaii ow wákaigan.* This house here is very fine inside.

*Agwachíng*, out, (out of doors.)

*Agwatching ijada.* Let us go out.

*Agwatching nibawiwag.* They are standing out of doors.

*Sanagád agwachíng nibáng bibóng.* It is hard to sleep out of doors in winter.

*Agwátchaii*, outside.

*Ki wákaigan kitchi minwábaminagwad agwátchaii.* Thy house looks beautiful outside.

*Oshkinágwad nin masináigan agatchaii.* My book looks new outside.

*Agámíng*, on the other side, on the opposite shore.

*Agámíng ondjibáwag.* They come from the other side, (of a river, lake, etc.)

*Agámíng nin wi-ija nóngom.* I will go to the other side to-day.

*Agamíng*; on the beach.

*Agamíng kéiabí atéwan nind aiiman.* My things are yet on the beach.

*Kitchi wénijishidjig assinínsag aiáwag-agamíng.* There are beautiful agates on the beach.



*Agámíng nin gi-mikán ow.* I found this on the beach.  
*Ondássagam*, on this side, (of a river, lake, etc.)

*Ondássagam ta-bi-ijáwag nóngom agámíng eiádjig.*  
 The folks of the other side will come to this side to-day.

*Nawátch bátáinowag bémádisidjig ondássagam, agámíng dash.* There are more persons living on this side than on the other.

*Awássagam*, on the other side, (of a river, lake, etc.)

*Nawátch gigôika awássagam, omá dash.* There is more plenty of fish on the other side than here.

*Awássagam mójag anokí.* He works always on the other side.

*Etawagam*, on both sides, (of a river, lake, etc.)

*Etawagam aiáwag énamiadjig.* There are Christians on both sides.

*Etawagam mawádishiwe omá ba-ijádjín.* He makes visits on both sides, when he comes here.

*Ogidáki*, on a hill or mountain.

*Ogidáki nin wi-ijá.* I will go on the hill.

*Ogidáki kitigé.* He has his field on the hill.

*Ogidáki táwag.* They live on the hill.

*Nissáki*, down hill, on the foot of a hill or mountain.

*Nissáki ijá.* He is gone down hill.

*Nissáki atéwan kakina wakáiganan.* All the houses are on the foot of the hill.

*Wássa*, far, far off.

*Wássa ondjibáwag.* They come from far.

*Kitchi wássa gi-ija, kawin minawa ta-bi-gíwessi.* He is gone very far off; he will come back no more.

*Bésho*, near by:

*Bésho nin pagidawamin.* We set our nets near by.

*Bésho nin gi-ondji-wabama.* I saw him near, from a small distance.



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*Ishkwéiang*, behind, back.

*Keiábi ishkwéiang aiáwag.* They are behind; (or back there.)

*Ningótchi ijaiang, mo jag ishkwéiang ki bimosse.* When we are going somewhere, thou walkest always behind.

*Remark.* These four adverbs are frequently followed by the adverb, *nakakéia*, which makes them to be the more, "adverbs denoting direction." This *nakakéia* corresponds exactly with the syllable *ward*, (or *wards*,) which is commonly annexed to English adverbs denoting direction, as :

*Ishpiming*, up ; *ishpiming nakakéia*, upward.

*Tabashish*, down ; *tabashish nakakéia*, downward.

*Nigan*, before ; *nigan nakakeia*, forward.

*Ishkwéiang*, back ; *ishkwéiang nakakeia*, backward.

This adverb, *nakakéia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as :

Homeward, *endaian nakakeia*, (the Otchipwe verb varying according to the person.)

Heavenward, *gíjigong nakakéia*.

Hellward, *anámakamig nakakéia*.

## 7. Adverbs denoting time.

*Ningóting*, once.

*Ningóting aw inini nin kitchi minó dodágoban.* That man did me once a great good service.

*Niñgóting ki ga-nib.* Thou shalt once die.

*Ningóting nin ga-kitchí-jawendúgos.* Once I will be very happy.

*Pánima*, afterwards ; not before.

*Pánima gi-ishkwá, wíssiniang ijákan.* Go after dinner.

*Kigijeb nitam anamian, panima dash madji-anokin.* In the morning pray first, and afterwards begin to work.

*Panima wábang; páanima sígwang.* Not before to-morrow; not before next spring.

*Nakawé,* first.

*Nakawé: pisíndawishin, páanima.ki gad-ikit wa-ikitoian.* First listen to me, afterwards thou wilt say what thou hast to say.

*Nakawé nánagatawendan, tchi bwa gigitioian.* Think first, then speak.

*Bwa,* or *bwa mashi,* before.

*Kije-Manito o gi-mígiwenabanin o ganásongewinan, bwa bi-nigid Jesus.* God had given his commandments before Jesus was born.

*Apitchi kitchi níbiwa anishinábeg gi-aiabanig omá aking, kínawind bwa aiáiang.* Exceedingly many people had been here on earth, before we were.

*Tchi bwa bibong; tchi bwa nibing.* Before winter; before summer.

*Mashí nánge,* not yet.

*Mashí nánge gégo o kikéndan.* He knows nothing yet.

*Mashí nánge nin nibwaká.* I am not yet wise.

*Mégwa,* during, when, while.

*Megwa abinódjiiwid gi-sígaandawa.* He was baptized when a child, (during childhood.)

*Apegish gwaiák ijiwebisiàn megwa bimadisiàn aking.* I wish to behave well while living on earth, (during my lifetime on earth.)

*Megwa ójibiige; megwa nagamo.* He is writing; he is singing.

*Waiba,* soon.

*Gego wa-mígiweianin, waiba migiwén.* When thou art to give something, give it soon.

*Aw waiba mágiwed, nijing mígiwe.* He that gives soon, gives double.

*Waiba bi-giwen.* Come back soon.

*Wika*, late.

*Wika go nin nibámin.* We go to bed quite late.

*Wika gi-ánwenindiso, nóngom dash gwaiák anamia.*  
He repented late, but now he is a good Christian.

*Wika gi-mádjawag.* They started late.

*Binish*, till, until.

*Mojág nin wi-anamia binish tchi niboian.* I will always be a Christian, until I die.

*Jesus od Anamiéwigamig mójag ta-aténi oma aking binish tchi ishkwá-akwang.* The Church of Jesus will always be on earth, until the earth is no more.

*Binish oma; binish M.niang.* Till here; till Montreal.

*Kitchí awássonágo*, three days ago.

*Awássonágo*, the day before yesterday, (two days ago.)

*Pitchinágo*, yesterday, (one day ago.)

*Nóngom*, or, *nóngom gijigak*, to-day, (this day.)

*Wábang*, to-morrow, (after one day.)

*Awásswabang*, after to-morrow, (after two days.)

*Kitchí awásswabang*, after three days.

*Jéba*, this morning.

*Jéba nin gi-bi-ganónig.* He came this morning and spoke to me.

*Méwija*, a long time ago, (or, already.)

*Méwija ákosiban.* He has been sick now a long time ago.

*Gégapi*, finally, lastly, ultimately.

*Wawíka*, seldom, rarely.

*Waiéshkat*, at first, in the beginning.

*Pábige*, immediately, directly.

*Wéwib*, quick, immediately.

*Jaigwa*, already.

*Kíja*, in advance, beforehand.

*Apí*, when.



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*Mákija*, may be, perhaps.

*Gi-nibo na kimishóme?—Màkija ; kawin mashi nin ki-kendansin.* Is thy uncle dead?—May be ; I don't know yet.

*Mákija anishá ikitom.* It is perhaps a false report.

*Màkija geget.* May be so indeed.

*Namándj*, I don't know what . . . , it is doubtful how . . .

*Namándj ged-ikitogwen.* I don't know what he will say.

*Namandj ge-dodamowànen.* I don't know what I shall do.

*Namandj ga-ijiwebisigwen.* I don't know what he did.

*Namándj idog*, it is uncertain, unknown, doubtful.

*Anin ga-ijitchiged?—Namándj idog.* How did he manage it?—I don't know.

*Remark.* This *namandj*, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

### 9. Adverbs denoting quantity.

*Níbiwa*, or, *pangi nánge*, much.

*Níbiwa wissini.* He eats much.

*Níbiwa kitige.* He cultivates a large field.

*Pangí nánge nin bimosse kabé-bibón.* I am walking much all winter.

*Remark.* When *níbiwa* signifies *many*, it is an adjective.

*Pangí*, or, *níbiwa nánge*, little, a little.

*Pangi éta nin bídon.* I bring only a little.

*Pangi gígiton; níbiwa dash nánagatawendan.* Talk little and think much.

*Níbiwá nánge ki ga-matchi-ikit, kishpin mo jag takwéni-mad Kijé-Manito.* You will scarcely ever pronounce a bad word, if you constantly remember God.

*Nénibiwa*, much each; or much every time.

*Nenibiwa minawag.* "They are given much each, (they receive great shares.)

*Nenibiwa anamiá. éndasso-gijigàdinig.* He prays much every day.

*Pépangi*, little each; or a little every time, by little and little; gradually.

*Pepangi kitigewag anishinabeg.* The Indians cultivate a small field each.

*Pepangi nibá, pépangi gaie wíssini.* He sleeps little (every night,) and eats little (every time.)

*Ki minin ow masináigan; pepangi dash wabandan éndasso-gijigak, binish kakina gi-wabandaman.* I give thee this book; read a little every day, until thou readest it all.

*Pangishé*, very little.

*Mi iw*, or, *mi minik*, enough, that is all.

*Minawa*, again, more, besides.

*Kakina*, all.

#### 10. Adverbs denoting comparison.

*Awáshime*, more.

*Awashime nin dá-minwéndam tchi nissigoian, iw dash nind anamiéwin tchi wébinamàmban.* I would be more willing to be killed, than to reject my religion.

*Awashime apitendagwad mino ijiwebisiwin, daniwin dash.* Virtue is more worth than riches.

*Nawátch*, has the same signification as *awáshime*: but it also signifies, a little, some. *Nawatch nind akos*; this can mean, I am more sick: or, I am a little sick.

*Ki bakadé na?—Nawatch sa.* Art thou hungry?—A little.



*Ki gashkitón na wi-jaganashimoian ?—Nawatch sa.*  
Canst thou speak English ?—Some.

*Iw minik, or, ow minik, so much, as much as.*

*Gaie win iw minik od iji gashkiton, kin eji-gashkitoian.*  
He can do as much as thou canst.

*Ow minik bidókan. Bring so much.*

*Kawin ow minik éta da-debissessinón. So much only*  
would not be sufficient.

*Bakán, differently, otherwise.*

*Bakan ijiwebisi eko anamiad. He behaves differently*  
since he became a Christian.

*Nawatch níbiwa, more.*

*Nawatch pangí, less.*

*Remark.* The word *nangé*, (which occurs in No. 7 and 9,) cannot be given in English by itself; there is no word in the English language that would exactly correspond with *nange*. We may perhaps say it corresponds with *not*, because it makes the word to which it is connected, signify the *contrary*; but it has another position in the sentence, for instance :

*Debenimiian, nind apitendagos nange ge-ganoninàmban.*

Lord, I am not worthy to speak to thee.

*Nin nibwaka nange. I am not wise.*

*Nibiwa nange nin kikendan. I do not know much.*

*E nange ka. Yes, not no.*



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*Nijtana ashi nij.* Twenty-two. (You cannot say: *nij-tana gaie nij*; or, *nijtaná, nij gaie*.)

*Midasswak ashi nishwasswak ashi nanimidana, 1850.*

*Tchi*, or, *tchi wi*, that.

*Ki windamon iw, tchi wi kikendaman.* I tell thee this, that thou mayst know it.

*Nin bi-ija oma, tchi kikenimian keiabi bimadisiàn.* I come here, that thou mayst know I am living yet.

*Remark.* English sentences containing the conjunction *that*, are commonly and better given in Otchipwe without *tchi*. F. i. I am glad that thou art come; *nin minwendam dagwishinan*.—Dost thou know that my father is dead? *Ki kikendan na gi-nibod noss?*—I know that she is charitable; *nin kikenima kijewadisiid*. (In all these phrases the English conjunction *that* could likewise be omitted.

*Mi wendji-* (varying according to the tenor of the verb,) therefore.

*Mino ijiwebisi, nita-jawendjige gaie, mi wendji-jawendagosid.* He is good and charitable, therefore he is happy.

*Osam minikweshki, mi wendji-kitimágisid, apitchi.* He drinks too much, therefore he is so poor.

*Kishpin*, if, provided.

*Kishpin batádowin gotaman, kawin nibowin ki ga-gotansin.* If thou fearest sin, thou wilt not be afraid of death.

*Kishpin gwaiák anokiian, kawin ki ga-kitimágisissi.* If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes omitted, and sometimes put *after* the verb. In the sentence: *Panima sigwang nin ga-madja, kishpin bimadisiàn*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-madja, bimadisiàn*. This is even better Otchipwe.—And we may also

say : *Panima sigwang nin ga-madja, bimadisiàn kishpin.*  
 —This postposition of *kishpin* is sometimes heard among the Indians.

*Sa.* This particle signifies *sometimes* : because, for.

*Odéna Ninivé kavín gi-banadjitchigadessinon, gi-anwe-nindisowag sá imá ga-danakídjig.* The city of Nineveh was not destroyed, because the inhabitants did penance.

*Nin ga-mínig Kije-Manito kágigé bimádisiwin gijigóng, apitchi sa kijewádisi.* God will give me life everlasting in heaven, because he is infinitely good.

*Dash.* This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

*Nin gi-níjimin, nishimé, nin dash.* We were two of us, my brother, and myself.

*Bóniton ki matchi ijiwebisiwin, ki ga-jawénimíg dash Debendjiged.* Abandon thy bad conduct, and the Lord will have mercy on thee.

*Bi-ijan, anokin dash oma, ki ga-dibaamon dash weweni.* Come and work here, and I will pay thee well.

## 2. Disjunctive Conjunctions.

*Dash.* It is *disjunctive* when signifying, *but, than*.

*Kijé-Manito o gi-ojián nitám ininiwan tchi ápitchi mino aiánid, win dash gi-kisimágiidiso gi-batá-dódang.* God made the first man to be perfectly happy, but he made himself unhappy by sinning.

*Nibiwa joniia ki gashkia, osam dash kid atáge, mi dash iw gego wendji-danisissiwán.* Thou earnest much money, but thou playest too much, and therefore thou hast no property.

*Nawátch nin sasíkis, kin dash.* I am older than thou.

*Nawátch nibwaka Paul, John dash.* Paul is wiser than John.

*Awáshime jawendágosi nébwakad, kétéchi-danid dash.*  
A wise man is happier than a rich one.

*Missawa*, although.

*Missawa matchí igoian, kawin nin awia nin wi matchi inássi.* Although spoken ill of, I will speak ill of nobody.

*Missawa gagwédjimag, kawin nin nakwétagossi.* Although I ask him, he does not answer me.

*Gonimá, kéma*, or; either, or.

*Niogwan, gonima nanogwan nin gad-inend.* I will be gone four or five days.

*Bejig nijiieg o gi-bi-mamon oma nin masinaigan, kéma kin, kéma kishime.* One of you came here and took my book, either thou or thy brother.

*Kawin . . ., kawin gaie . . ., neither . . ., nor . . .*

*Kawin nin nin gi-mamossin ki masinaigan, kawin gaie nishime.* Neither I took thy book, nor my brother.

*Kawin beshigwadisidjig, kawin gaie neta-giwashkwebidjig ta-pindigessiwag ogimawiwining'gijigong.* Neither adulterers nor drunkards shall enter into the kingdom of heaven.

*Tchi*, with the verb in the *negative* form, stands for the English conjunction *lest*.

*Nin gi-kibákwaowa pijiki, tchi madjássig.* I shut up the cow, lest she run away.

*Jawénim ketímágisid, tchi wíndamawassig Debéndjigenidjin eji-matchi-dódawad, mi dash tchi bata-diaan.* Have mercy on the poor, lest he cry unto the Lord against thee, and it be sin unto thee.

*Kishpin*, with the verb in the *negative* form, serves for *unless*, or, *except*.

*Kishpin anwenindisossiweg, kakina ki ga-banádjiidisom.* Unless you repent, you shall all perish.

*Kishpin nawatch mino ijiwebisissiwán, kawin ki ga-pindigessi Debenimik o minawanigosiwining.* Unless



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## CHAPTER IX.

## OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

<i>The men and the boys</i> will say, <i>Ataià! tiwé!</i>	} aha! ah!
<i>The women and the girls</i> will say, <i>Nià!</i>	
<i>n'gò! n'gè!</i>	
	} oh! alas!
	} ha!

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Nià!* or for a surprised woman to say, *Ataià!*

The interjections common to both males and females, are the following:

To express impatience: *beka! beka beka!* slowly! stop!  
*tagá!* well!

“ indignation, anger: *tajimadji! tajimadji win!* ha!

“ pain, sorrow: *iò!* oh! ah!

“ aversion: *sè!* shame! pshaw!

*awass!* begone! away! go ahead!

“ approbation: *ò!* well! ay, ay!

“ understanding or recollecting: *ishté!* aha! yes!

To call or excite attention: *na!* *ina!* *nashké!* lo! see!  
hark!

To encourage: *tagá!* ho! halloo!  
*haw!* *haw!* halloo! courage! hurrah!  
*ambé!* *ambessa!* well! well! come on!

To call somebody: *hisht!* hey! hear!

To stop: *beka!* hold on! stop!

To admonish, exhort: *bina!* behold! now! (*anwatan*  
*bina!* cease now!)

To answer a call: *hoi!* halloo!

To command silence: *sh't!* *she!* hush! silence!  
*bisan!* hist! be still!

#### OF PREFIXES AND OTHER PARTICLES.

There are in the Otchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of these particles, with the accessory signification they give to the verbs.

<i>Particles.</i>	<i>Acces. sig.</i>	<i>Examples.</i>
<i>na?</i>	of question,	<i>Ki sagia na Kije-Manito? Nin sa-</i> <i>gia sa.</i> Dost thou love God? I
<i>sa,</i>	of answer.	love him. <i>Ka na ki nondansi? Nin nondam</i> <i>sa.</i> Dost thou not hear? I hear. <i>Kawin na Paul: ijinikasossi? Mi</i> <i>sa ejinikasod.</i> Is not his name Paul? That is his name.
<i>ko, ikó,</i>	of use, cus- tom.	<i>Nind ija ko. . .</i> I use to go. <i>Ki minikwen na ko jominabo? Dost</i> <i>thou use to drink wine?</i> <i>Nin minikwenaban sa ko.</i> I used to drink it.



- bi-*, of approach. *Bi-ijan, bi-nasikawishin*; come here, come to me.  
*Bi-wabandan ow masinaigan*, come and see this book.  
*Nijing nin gi-bi-nibamin*, we slept twice in coming to this place.
- ni-, ani-*, of departure. *Gi-ani-madja*, he is gone away.  
 or going. *Gi-ni-giwedog*, I think he returned home.  
*Jawenimishinam, Debenimiiang, gwa-  
 iak tchi ani-bimadisiang*; have mercy on us, Lord, that we may behave well in future.
- awi-*, of going on. *Jesus nissing gi-awi-anamia nijike, kitiganing Gethsemani*. Jesus went three times to pray alone, in the garden of Gethsemane.  
*Madjada, awi-wabandanda ga-ijiwebak*. Let us go and see what has happened.
- bimi-*, of passing. *Wegonen Jesus ga-bimi-dodang bekish gi-kikiñoamaged?* What did Jesus do at the same that he preached (passing through different places)?  
*Anindi ge-bimi-ijaiang?* Through which place shall we pass?
- wi-, wa-*, of will, intention,  
*Nin wi-niba. — Nin-wi-onishka*. I will go to sleep.—I will get up.  
*Ki wi-wissin na? Ki wi-minikwe na?* Wilt thou eat? Wilt thou drink?  
*Wa-ijad.—Wa-anamiadjig*. He that intends to go. Those that intend to become Christians.



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## PART III.

## SYNTAX.

*Syntax*, or *Syntaxis*, is that part of Grammar, (according to the meaning of this greek word, *joining together*,) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute*, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*.

To form a regular and complete sentence, three parts are necessary; the subject, the attribute, the verb.

The syntax of the Otchipwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

## CHAPTER I.

## SYNTAX OF SUBSTANTIVES OR NOUNS.

**RULE. 1.** *The substantive governs the verb, respecting number and kind.*

*a. Respecting number.*

A substantive in the *singular* number requires a verb in the singular; as: *Paul niba*; Paul sleeps. *Inini manisse, ikwe gashkigwasso*; the man chops wood, the woman sews. *Mandan wakaigan onijishin, songan gaiè*; this house is beautiful and strong.

A substantive in the *plural* number must have a verb likewise in the plural; as: *Abinodjjiag ombigisiwag*, children make noise. *Kakina ininiwag gi-gopiwag, ikwe-wag èta abiwag*. All the men are gone in the interior (inland), the women only are here. *Nin sagitonan nin masinaiganan, mo jag nin wabandananan*. I like my books, I read them always.

*Note.* In English the verb does not always show its being governed by the substantive; respecting *number*. In the last sentence here above, for instance, the verb, *I like*, is always the same, whether I like one book only; or several books. But in Otchipwe we say: *Nin sagiton masinaiganan. Nin sagitonan masinaiganan.*

*Exception.* There is one case of exception from this rule

in the Otchipwe language, where a substantive in the *singular* number has a verb in the *plural* after it. The case is, when only one member of a household is taken for the whole; as: *Noss endawad gi-niba tibikong*; he slept last night at my father's, (where my father dwells.) *John endawad nind ondjiba*; I come from John's, (where John dwells.) *Naningim nind ija nimissé endawad*; I go frequently to my sister's, (where my sister dwells.) This is the usual way of expressing this case. Although I could also say: *John endad nind ondjiba. Nimisse endad nind ija.* This would be correct, but not usual; except if John, for instance, should live *all alone* in a house, I would then correctly say; *John endad nind ondjiba*; and I could not say otherwise, because then John would not be a member of a household.

• *Note.* But when in the *names of nations*, one individual is taken for all, the substantive retains its right; it has a verb in the *singular* with it; as: *Wemitigoji endanakid nin wi-ija*, I intend to go where the Frenchmen live, (to France.) *Jaganash nibiwa o dibendan aki*; the English are in possession of much land, (in different parts of the world.) *Kitchimokoman nomaia gi-migaso*; the Americans have lately been at war.

### b. *Respecting kind.*

The Otchipwe substantives are of two kinds, *animate* and *inanimate*. (See page 18.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj.; as: *Nin iwabama inini*, I see a man. *Nin nondawag ikewag, abinodjiag gaie*, I hear women and children. *Kid atawenag opinig*, thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of



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**RULE 4.** *When two substantives come together, denoting the possessor and the object possessed, the sign o or od is put between them. (See page 39, where you will also find Examples.)*

**RULE 5.** *When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.*

1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as : *Wigwáss-tchimán*, bark-canoe. *Ishkoté-nabikwan*, steamboat, (fire-vessel.) *Nabikwan-ogima*, captain of a vessel. *Gigô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive, (that is, its *mutative vowel*; see p. 85.) and then Joining both together with a hyphen, as :

*John o gi-baba-gagikwenodán anwenindísowini-sigaandadiwin.* John preached the baptism of repentance, (repentance-baptism.)

*Biná, nongom jawendagosiwini-gijigak!* Behold, now is the day of salvation, (salvation-day.)

*Batadowini-gassiamagewin.* Forgiveness of sins, (sin-forgiveness.)

*Assini-wakaigan.* House of stones, (stone-building.)

*Biwábiko-mikana.* Railroad, (iron-road.)

*Mitigo-wakaigan.* House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in *one*, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as : *Nagamówinini*, singer, (*nagamon* or *nagamowin*, song; and *inini*, man.) *Dibakonigéwinini*,

judge; (*dibakonigewin*, judgment; and *inini*, man.) *Bamitagekwe*, a maid-servant, (*bamitagewin*, service; and *ikwe*, woman.) *Gashkigwássowikwe*, a seamstress, (*gashkigwassowin*, sewing; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as: *Nagamō-masinaigan*, song-book. *Anamie-nagamon*, religious song or hymn, (*anamiewin*, religion, prayer.) *Anamie-gagikwewin*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the *position* of the substantive, or the place which it occupies in the sentence, we have in Otchipwe no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as: *Bwa bi-nigid Jesus, gi-ijiwebadogwen iw*; this had happened, before Jesus was born. You may as well say: *Jesus bwa bi-nigid, gi-ijiwebadogwen iw*. But you cannot well say in English: Jesus before was born, this had happened.—*Nij masinaiganan nin gi-gishpinadonan*, or, *nin gi-gishpinadonan nij masinaiganan*; is perfectly the same. Not so perfectly the same in English: Two books I have bought; or, I have bought two books. The first of these two phrases is certainly unusual in the English language.

There is much liberty in the Otchipwe language in regard to the transposition of words in a sentence; almost as much as there is in Latin. I say *almost*; not quite so much, but more than in English. The following phrases, for instance, are all perfectly correct and usual in Otchipwe; but they could not be given correctly word for word, in English. If they are correct, they are certainly unusual, some of them.

*Koss ta-bi-ija oma nongom*. Thy father will come here to-day.

*Nongom oma ta-bi-ija koss*: To-day here will come thy father.



*Ta-bi-ija koss oma nongom.* Will come thy father here to-day.

*Nongom oma koss ta-bi-ija.* To-day here thy father will come.

*Oma nongom koss ta-bi-ija.* Here to-day thy father will come.

*Ta-bi-ija koss nongom oma.* Will come thy father to-day here.

*Koss nongom ta-bi-ija oma.* Thy father to-day will come here.

*Oma ta-bi-ija nongom koss.* Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

*Note.* In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

### EXAMPLES.

*Baba-ijaiog enigokwag aki, minwädjimowin gagikimig kakinä bemadisidjig; o gi-inan Jesus o kikinoamaganan.*

Jesus said to his disciples: Go ye into all the world and preach the Gospel to every creature.

*Kego nongom ningotchi ijaken; nin gi-ig noss jeba.* My father said to me this morning: Don't go anywhere to-day, (don't to-day anywhere go.)

*Wábang nin ga-bos, kishpin anwating; ikito nissaie.* My brother says: I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the beginning, you must say: *Ow ikito*; or, *ow gi-ikito, gi-ikitowag*, etc., always preposing *ow*, that, thus.



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## EXAMPLES.

*Win, nin gaie, nin gad-ijamin.* He and I will go, (we will go.)

*Kin, win gaie, ki gi-ikitom.* Thou and he have said, (you have said.)

*Ninawind, win igaie, nin gi-kitchi-anokimin.* We and he worked hard, (we worked hard.)

*Kinawa, nin igaie, ki gad-ijamin.* You and I will go, (we will go.)

*Kin, winawa gaie, ki gi-ikitom.* Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

## EXAMPLES.

*Nin nin gi-ikit iw.* I have said that myself.

*Nin nind ijanaban.* I went myself.

*Kin ki ga-nondawa.* Thou shalt hear him thyself.

*Kin kid ikitonaban.* Thou saidst thyself.

*Win o gi-ojitoñ iw.* He made that himself.

*Ninawind nin wi-ijamin.* We intend to go ourselves.

*Kinawa ki gad-animisim.* You will suffer yourselves.

*Winawa ta-gagwedjimawag.* They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikit iw*; yes, I have said that myself. *Kinawa go ki gad-animisim*, yes, you will suffer yourselves, etc.

## CHAPTER II.

## SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

**RULE 1.** *The verb must agree with its substantive, its subject, (expressed or understood,) in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. (See Examples of that under Rule 1., in the preceding Chapter.)*

Respecting the *position* of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otchipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of *words* but also of *thoughts*, is always placed after the quotation, may its subject be expressed or only understood, (except you begin with *ow*, as stated above.)

## EXAMPLES.

*Nin gi-gagansoma aw inini pitchinago, oma tchi bi-ijad. Kawin nin wi-ijassi; gi-iwá dash.* I exhorted that man yesterday to come here; but he said: I will not go.

*Ki nissitotawa na ekitod?—Kawin.—Nin kitchi minwendam wabaminàn; ikito.* Dost thou understand him what he says?—No.—He says: I am very glad to see thee.

*Ta-gimiwan nongom; nin gi-inendam jeba.* I thought this morning, it would rain to-day.

*Kishpin nasikawag mèkatewikwanaie, nin ga-nanibikimig; inendamodog.* He probably thinks: If I go to the Missionary, he will reprimand me.

*Kawin nin wi-ijassimin anamiewigamigong nongom, osam niskadad; inendamodogenag.* They probably think: The weather is too bad; we will not go to church to-day.

The English syntactical rule: “*One verb governs another in the infinitive mood;*” is different in Otchipwe. In this language it will read thus:

**RULE 2.** *One verb governs another in the subjunctive mood.*

#### EXAMPLES.

*Nind inendam tchi madjaiàn.* I think to go away, (to depart.)

*Kawin nin da-gashkitossin nongom tchi madjaiàmban.\**  
I cannot start to-day.

*Kawin o mikwendansin tchi gi-ikitod.* He does not remember to have said it.

*Iji John, William gaie, kikinoamading tchi ijawad.* Tell John and William to go to school.

*Nin kashkendamin gi-bosiiàng jéba.* We are sorry to have embarked this morning.

*Minwendam abinodji odaminod.* The child likes to play.

**RULE 3.** “*Two verbs (or other terms) implying negation in the same sentence, are improper, unless we mean to affirm.*” This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

\* See Remark 3, p. 119.



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EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

*Enamiad*, a Christian; (part. pres. of the intran. verb *anamia*, he prays.)

*Ketchitwawendagosid*, a Saint; (part. pres. of the intr. verb *kitchitwawendagosi*, he is glorious, holy.)

*Debendjiged*, máster, lord; (part. pres. of the intr. verb *dibendjige*; he is master.)

*Kekinoamaged*, a teacher, school-teacher; (part. pres. of the intr. verb *kikinoamage*, he teaches.)

*Tchamaniked*, a boat-builder; (part. pres. of the intr. verb *tchimanike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as: *Enamiadjig*, Christians; *ketchitwawendagosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

*Wenijishing*, good, fair, useful; (part. pres. of the unip. verb, *onijishin*, it is good, etc.)

*Maianadak*, bad; (part. pres. of the unip. verb *manadad*, it is bad.)

*Senagak*, difficult; (part. pres. of the unip. verb *sanagad*, it is difficult.)

*Nebwakad*, wise; (part. pres. of the intr. verb *nibwaka*, he (she) is wise.)

*Note.* In regard to the verb especially, and to all other parts of speech, we have already said so much in the preceding part, that but little, if anything more, may remain to be related in the present part, besides *Parsing*, of which we will treat in the following Chapter.

## CHAPTER III.

## OF PARSING OR ANALYZING.

*Parsing* is the anatomy of Grammar. As anatomy decomposes, or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so Parsing decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

## RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed according to the following Rules.

1. A *substantive* or *noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inanimate; its *subject* and *object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third third person; and the *case*; and indicating the termination of its *plural*.
2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number* and *person*; and by showing its *connection* with a verb, or with a substantive.
3. A *verb* is parsed by telling its *quality*, and to which *Conjugation* it belongs, which is done by naming the *Conjugation*, or the characteristical third person; by naming its *participle* present, by which the verb's *Change*



is known ;\* by stating its *voice, form, mood, tense, person* and *number*.

4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective-verb ; by telling whether *compared* or not ; and the *degree* of comparison, if compared.
5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the Conjugation to which it belongs, is to be stated.
6. A *preposition* is parsed by pointing out the words between which it shows the relation.
7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.
8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.
9. An *interjection* is parsed by merely naming it as such.

As a general Rule for parsing, take this : State everything that belongs to a part of speech in the sentence 'you analyze, in as few words as possible, and always in the same manner, as much as can be.

#### SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules : *Sagiada Jesus, win sa nitam ki gi-sagiigonan.* (Let us love Jesus, because he has first loved us.)

*Sagiada*, is a verb, derived from *nin sagia*, I love him ; which is a transitive-animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is *kinawind*,

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\* See p. 123.



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*Gi-*, is a sign denoting the perfect tense; in the *Change ga-*.

*Inan*, is derived from *nind ina*; I tell him, I say to him; which is a transitive animate verb of the IV. Conjug.; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

*Debenimidjin*, is derived from *nin dibenima*, I am his master, his lord; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third person.

*Namadabin*, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down; affirmative form, imperative, second person singular. Participle present, *nemadabid*.

*Nin*, is a pronoun, personal and possessive; here it is possessive conjunctive, *my*; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

*Kitchinikang*, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate; the object of the preceding pronoun *nin*; in the singular number, simple third person; its plural is formed by adding *an*. The English preposition *on*, is expressed by the termination *ang*. (See Prepositions, No. II., 3 term. page 463.)

A third specimen of parsing. Sentence: *Nctá-batá-djig matchi maniton o dibenimigowan; aw dash Kije-Maniton saiagiad kawin nita-bata-ijiwoebisissi*. (Those that sin habitually, are the servants of the evil spirit, (he is their master;) but he that loves God, is not in the habit of sinning.)

*Neta-bata-didjig*, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *Change* it makes; *netu-*. The second part is *bata-*, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies *sinning*, or *injuring* one's self. The third part is the defective verb, *nin dind*, I am, I do, etc. . . . The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan*; signifying: "Those that sin habitually."

*Matchi*, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

*Maniton*, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *neta-bata-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

*O*, is here the objective case of the personal pronoun *wina-wa*, they; it refers to *neta-bata-didjig*.

*Dibenimigowan*, is a verb derived from *nin dibenima*, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is, *matchi-maniton*, and its object, *neta-bata-didjig*; its participle present is *debenimad*.

*Aw*, is a demonstrative pronoun, singular; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but understood; as: A man, a person, a Christian, etc. It is the *simple* third person, and the subject of *saiagiad*.

*Dash*, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies *but*.

*Kijé-Maniton*, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind Spirit. It is the *second* third person; the preceding pronoun *aw*, (or the

substantive instead of which it stands,) being the *simple* third person. It is the object of the following verb.

*Saiagiad*, is a verb derived from *nin sagia*, I love him; which is a transitive animate verb of the IV. Conj. It is here, in the participle present, affirmative form, third person singular. Its subject is *aw*, and its object *Kije-Maniton*.

*Kawin*, is an adverb of the fourth class, denoting *negation*. It modifies the following verb.

*Nitá-bata-ijiwebisissi*, is a verb composed of three parts. The two first parts are the same as in the first word of this sentence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *ejiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: "He is not in the habit of behaving sinfully."

Parsing, or analyzing sentences, is the most useful grammatical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematic knowledge of this language, be diligent in parsing sentences. And write down you parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you find in abundance in the numerous Examples of this Grammar.



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- Who lives here? Whose house is this? *Awenen oma en-dad? Awenen ow wewakaiganid (wewigiwamid)?*
- Whose books are these? *Awenen onow wemasinaiganid?*
- What have we to do? *Wegonen ge-dodamangiban? (or, ge-dodamang?)*
- Do you know that? (*all in the sing.*) *Ki kikendan na iw?*
- Do you hear me? *Ki nondaw ina?*
- Do you understand me? *Ki nissitotaw ina?*
- Do you remember (recollect)? *Ki mikwendan ina?*
- Do you know me? *Kikikenim ina?*
- Whom do you look for? *Awenen nendawabamad?*
- What do you look for? *Wegonen nendawabandaman?*
- What have you lost? *Wegonen ga-wanitoian?*
- Why don't you answer? *Wegonen wendji-nakwétansiwan?*
- Woul'n'd you give me . . . send me . . . bring me . . . lend me . . . ? *Ka na ki da-mijissi . . . nindaissi . . . bidawissi . . . awiissi . . . ?*
- Go and fetch it. *Awi-núdin, (in. obj.) awi-náj, (an. obj.)*
- I assure you. It is the truth. *Geget. Debwéwinagad.*
- I speak the truth; believe me. *Nin débwe; debwetawishin.*
- It is not so; you tell a lie. *Kawin awansinon; ki giwan-im goshú.*
- It is said so; every body says it. *Ikitom sa; kakina ikitowag.*
- I contradict it; I don't believe it. *Nind agonwetam; kawin nin debwetansin.*
- It is a false report, don't believe it. *Anisha dibadjimom, kego debwet ingen.*
- Do you jest (joke)? *Anisha na kid ikit tchi bapiian?*
- I believe you. I don't believe you. *Ki débweton. Kawin ki débwetossinon.*
- You are in the right. *Ki débwe.*
- He is in the wrong. *Kawin debwessi.*

- I say yes. I say no. *E, nind ikit. Kawin, nind ikit,*  
 What do you say? Nothing. *Wegonen dash kin ekitoian?*  
*Kawin ningot, (kawin gego.)*
- You have been imposed upon. *Ki gi-gíwanimigo,*  
 Don't believe immediately everybody. *Kego pabige deb-  
 wétawaken bemadisiidjig.*
- Who has told it to you? *Awenen ga-dibádjimotok?*
- I intend to do it; I will do it. *Nind inendam tchi doda-  
 man; nin wi-dodam.*
- I consent to it; I approve it. *Nin minwendam tchi ijiwe-  
 bak iw; nin minwabandan,*
- I am against it. *Kawin nin minwendansi tchi ijiwebak iw.*
- I for my part, I say nothing. *Nin win, kawin ningot nind  
 ikitossi.*
- It would be better for me to . . . *Nawátch nin da-mino-  
 dodam tchi . . .*
- I had rather . . . *Nawátch nin da-minwendam . . .*
- You speak too much. You speak too loud. *Kid osamidon.*  
*Osam ki kijiwe.*
- Hold your tongue. *Kid ombigis,*
- Don't say a word. *Kego ningot ikitoken.*
- Be quiet; you make too much noise. (plur.) *Bisan abig  
 (abiog); osam kid ombigisim,*
- Do you know that man? *Ki kikenima na aw inini?*
- I saw him, but I never spoke to him. *Nin gi-wabama, ka-  
 win dash wika nin gi-gañonassi,*
- I forgot his name. *Nin wanénima ejinikasod.*
- I heard several reports. *Anotch babamádjimowin nin gi-  
 nondan.*
- It is not worth while to speak of that. *Kawin apitendag-  
 wassinon tchi dajindamingiban.\**

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\* See Remark 8, page 119.



I request you to make that for me. *Ki pagossenimin tchi ojitamawian ow.*

I thank you for your kindness towards me. *Migwetch mino dodawian.*

You are too good to me. *Osam ki mino dodaw.*

I could never do too much for you. *Kawin wika nin dagashkitossin osam tchi mino dodonàn, (or, dodonàmban.)*

You are very kind indeed. *Geget ki kitchi kijewadis.*

I give you too much trouble. I give you too much work. *Osam ki kotagiin. Osam kid anokiin.*

It affords me pleasure to do that; to make that for you. *Geget nin minwendam tchi dodamàn iw; tchi ojitonan iw.*

Where are you going? Where are they gone? *Anindi ejaian? Anindi ga-ijawad?*

I am going far. I am going near by. *Wassa nin wi-ija. Besho nin wi-ija.*

I am going home. *Nin giwe, (endaiàn nind ija.)*

He is going home. They are going home. *Giwe, (endad ija.) Giwewag, (endawad ijawag.)*

You walk too fast. They walk too slow. *Osam ki kijiká. Osam bésikawag.*

Are you in a great hurry? *Apitchi na ki wewibishká?*

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Agaming ijada, or, ajaowada, (in a canoe, etc.,) ajaogakoda, (on foot on the ice.)*

Let us cross the road. *Ajoadoda mikana.*

Let us go in. Let us go out. *Pindigeda. Sagaandanda.*

I go up. I go down. *Nind akwandawe. Nin nissandawe.*

Let us go this way. They go that way. *Oma nakakeia ijada. Wedi nakakeia ijawag.*

He goes to the right, he does not go to the left. *Okitchini kamang nakakeia ija, kawin namandjinikamang nakakeia ijassi.*

Go straight along. *Gwaiák ani-ijan.*



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Thou deservest to be whipped. *Ki wikwatchitamas tchi bashanjeogian.*

I am poor for your sake, (you are the cause of my poverty.)  
*Kinawa nind ondji kitimagis.*

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Winda-mawishig enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinagosi; aiakosingin kid ijinagos; neshkadisingin iji gijwewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.*

Some are rich and some are poor. *Anind daniwag, anind dash kitimagisiwag.*

One or the other will come here, (or, let one or the other come here.) *Bejig nijiwad ta-bi-ija oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin nitamindjimendan gego, kawin waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagosi, kin dash, (or, kin eji-jawendagosiian.)*

John is wiser than Paul. *Nawatch John nibwaka, Paul dash, (cr, eji-nibwakad Paul.)*

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pashkisigan?*

William was charged more. *Nawatch nibiwa William gi-inagindamawa.*

I shall not go away before I speak to him. *Kawin nin wi-madjassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwaka, eji-danid dash.*

He is as rich as he is wise. *Epitchi nibwakad mi epitch danid.*

You are as happy as I am. *Eji-jawendagosian mi eji-jawendagosian gaie kin.*

The older he grows, the deafer he is. *Eshkam gagibishe eji-gikad.*

The more they are taught, the more they are ignorant. *Eshkam gagibadisiwag ano kikinoamawindwa.*

The more I work, the better I am off. *Eshkam nin mino aia anokian.*

As long as I shall behave well, I will be loved. *Ged-apitch-mino-ijiwebisian, nin ga-sagiigo.*

I am not rich enough to buy that. *Kawin nin de-danisissi ge-gishpinadoiamban iw.*

You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-de-kikinoamawassi.*

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-dibenindisod, ge-bamiidisod gaie.*

They arrived to-day sooner than they usually do. *Nawatch nongom waiba gi-dagwishinog, eji-dagwishinowad iko.*

John is the wisest of all my scholars. *John awashime nib-waka endashwad nin kikinoamaganag.*

This book is the most precious of all my books. *Ow masinaigan awashime apitendagwad endassing nin masinaiganan.*

I am not the person to do that. *Kawin nind awissi ge-dodamamban iw.*

He is not capable of stealing. *Kawin o da-gashkitossin tchi gimodid, (or, tchi gimodipan.)*

I don't hate you, on the contrary, I love you. *Kawin ki jingenimissinon, gwaiak ki sagiin.*

You are by far not so strong as he is. *Ki mashkawis nange eji-mashkawisid.*

I give him leave (permission) to go, to do that, to marry, etc. *Nin pagidina tchi madjad, tchi ojitor iw, tchi widiged, etc.*

2. *To inquire after health.*

Good day, sir; how do you do to-day? *Bon jour, nidji; anin eji-bimadisiian (or, endiian) nongom?*

Thank you, I am well. *Migwetch, nin mino bimadis, (nin mino aia.)*

How do your children do? *Anin eji-bimadisiwad kinid-janissag?*

They are likewise well; nobody is sick. *Mino aiawag gaie winawa; kawin awiia akosissi.*

How does your sister do? *Anin eji-aiad (endigid) kimisse (kishime)?*

How does your brother do? *Anin eji-aiad (eji-bimadisiid) kissaie (kishime)?*

Is your mother in good health? *Mino aia na kiga?*

She is not well. *Kawin mino aiassi.*

She is a little indisposed. *Pangi akosi.*

What is her illness? *Anin enapined?*

She has got a cold. *Agigoka sa.*

She has a violent headache. *O kitchi akosin oshtigwan, (o nissigon oshtigwan.)*

I have heard your uncle is also unwell. *Kimishome (kijishe) akosidog gaie win.*

He has got a sore throat. *O gondagan od akosin.*

I have toothache. *Nibid nind akosin.*

Has this child been sick now a long time? *Mewija akosiban aw abinodji?*

No, not very long. *Kawin apitchi mewija.*

Have you long been sick? *Mewija na kid akosinaban?*



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*Ninjábokawis. Nin niningishka. Nind ákoshkade. Nin kakigan nin akosin.*

### 3. *Of the age.\**

How old are you? *Anin endasso-bibonagisiian?*

I am twenty years old. *Nin nijtana dasso bibonagis.*

How old is your father? *Anin endasso-bibonagisid koss?*

I don't know his age; he is already old. *Kawin nin kikenimassi endasso-bibonagisigwen; jaigwa kitchi anishinabewi.*

He (she) is young, he (she) is a child. He is a young man; she is a young woman. He is a man: she is a woman.

He is an old man; she is an old woman. *Oshkibimadisi, abinodjiiwi. Oshkinawewi; oshkinigikwewi. Ininiwi; ikwewi. Akiwesiiwi; mindimoieiwi.*

He (she) is very old; extremely old. *Giká; apitchi giká.*

He (she) returned to childhood. *Néiab abinodjiiwi.*

You are active (vigorous) yet, although very old. *Keiabi ki kijijawis ano gikaian.*

I thank the Lord who gives me good health in my age. *Migwetch nind ina Debendjiged keiabi mijid mino bimadisiwin epitisiian.*

Are you of my age? *Epitisiian na kid apitis?*

I am the oldest. *Nin nin sasikis.*

I am the youngest. *Ondass nind ondadis.*

Who is the oldest person in this village? (or, here in the village?) *Awenen aw maiámawi-sasikisid oma ode-nang?*

Who is the oldest of you two (of you both)? *Awenen sesikisid kināwa naienj (or, nijieeg)?*

How many brothers have you? *Anin endashiwad kissaie-iag (kishimeciag)?*

\* See p. 440.

How many sisters have you? *Anin endaskiwad kimisseiag*  
*(kishimeiaġ)*?

I have three older brothers, and two younger than I. *Nis-  
 siwag nissaieiag, nijiwag dash nishimeiaġ kwiwisensag.\**

I have two older sisters, and three younger than I. *Niji-  
 wag nimisseiag, nissiwag dash nishimeiaġ ikwesensag.*

How old is the oldest of your brothers (sisters)? *Anin  
 endasso-bibonagisid sesikisid kissaie (kimisse)*?

How old is the youngest of your brothers (sisters)? *Anin  
 endasso-bibonagisid awashime egashiid kishime kwiwi-  
 sens (ikwesens)*?

You are very tall for your age. *Ki kitchi ginos epitisiian.*

Is not Paul older than William? *Kawin na Paul awashime  
 sasikisissi, William dash?*

No, he is younger. *Kawin, ondass win ondadisi.*

How old may this young woman be? *Anin endasso-bibo-  
 nagisigwen aw oshkinigikwe?*

She is young yet, but she is tall. *Oshkibimadisi keiabi,  
 anisha dash ginosi.*

My cousin is adult. My nieces are not yet adult (grown  
 up). *Gi-nitawigi nitawiss. Kawin mashê nitawigissi-  
 wag nishimissag.*

Very seldom a person now lives to the age of a hundred  
 years. *Kitchi wika awiia nongom ningotwak dasso bibon  
 bimadisi.*

#### 4. On the hour.†

What o'clock is it (what time is it)? *Anin endasso-diba-  
 iganeg?*

It is one o'clock, two o'clock, etc. *Ningo dibaigan, nijo  
 dibaigan, etc.*

The day-break will soon appear. *Jaigwa gegā ta-waban.*

\* See p. 18.

† See p. 443.



The day-break appears.—The sun is rising. *Jaigwa waban.—Gisiss bi-mokaam.*

Is it late? (speaking in the morning.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na?—Kawin ishpigijigassinon, keiabi kigijeawagad.*

How late may it be (in the day)? *Anin epitchi-gijigadogwen.*

Is it already noon? *Nawokwe (or, nawokwemagad) na jaigwa?*

No, it is not yet noon. *Kawin mashi nawokwessinon.*

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom.*

He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwenig gi-madja.*

Three o'clock in the afternoon. *Nisso dibáigan ga-ishkwa-nawokweg.*

Is it early yet? (speaking in the afternoon.) *Ishpigijigad na keiabi?*

It is not early (in the afternoon), it will soon be evening. *Kawin ishpigijigassinon, jaigwa ani-onagoshi.*

It is evening. It is twilight. *Jaigwa onagoshi. Tibikabaminagwad.*

Is it late in the night?—No, it is not late. *Ishpitibikad na?—Kawin ishpitibikassinon.*

It is night. It is a very dark night; I see nothing. *Ni-bátibik. Kitchi kashkitibikad; kawin gego nin wabandansin.*

Is it already midnight?—No, it is not yet midnight. *Abitátibikad na jaigwa? Kawin mashi abita-tibikassinon.*

How late may it be (in the night)? *Anin epitá-tibikadogwen? (or, epitch tibakadogwen?)*

It is eleven o'clock. *Midasso tibaigan sa ashi bejig.*

It is just midnight. *Abitá-tibikad gwaiak.*

It is now past midnight. *Gi-ishkwa-abitá-tibikad nongom.*



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It is an old watch ; it is not new. *Géta-aiaa, kawin oshki-aiaawissi.*

This watch goes too slow ; too quick ; it is broken ; sometimes it stops. *Aw dibigaigisiswan osam besika ; osam kijika ; gi-bigoshka ; naningotinong nagashka.*

When will you go out to-day ? *Aniniwapi ge-súgaaman nongom ?*

I will go out at nine o'clock ; and before three o'clock I will come home again. *Jangasso-dibaiganeg sa nin gasagaam ; tchi bwa dash nisso dibaigan nin ga-bi-giwe minawa.*

Laborers work ten hours every day. *Anokiwininiwag midasso-dibaigan anokiwag endasso-gijigadinig.*

How many hours do you sleep every night ? *Anin dasso-dibaigan nebaian tebikakin ?*

I sleep six hours every night. *Ningotwasso dibaigan se nin niba endasso-tibikak.*

### 5. For and at breakfast.

When do you use to take breakfast ? *Aniniwapi wassiniieg iko kigijeb ?*

At seven o'clock. *Najwasso-dibaiganeg sa.*

Our breakfast is ready. *Mi jaigwa wi-wissiniang.*

Come and sit down here ; sit down here by my side. *Oma bi-namadab:n ; bi-widabimishin.*

What do you choose ? *Wegonen ge-wi-aiaian ?*

I will eat some fish. *Gigô nin gad-amoa pangi.*

Here is trout, and here is white-fish. Which do you like best ? *Mi aw nam:goss, aw dash atikameg. Anin aw nawatch menwenimad ?*

I will take some white-fish this morning. *Atikameg nin wi-amoa nongom.*

Is it fresh fish ? *Oshki gigô na ?*

No, it is salted fish. *Kawin, jiwitagani-gigô aw.*

It is very nice; it has an excellent taste. *Geget kitchi onijishi; kitchi minopogosi.*

Take some bread; some crackers. *Mami aw pakwejigan; ogow pakwejigansag.*

These crackers are very fine; very good. *Kitchi onijishiwag pakwejigansag; kitchi minopogosiwag.*

Don't you wish to eat potatoes? *Kawin na opinig ki wi-amoassig?*

I took some; I am eating them. I am very fond of potatoes. Your potatoes have a good taste indeed. *Nin gimamag sa; nind amoag. Nin kitchi minwenimag opinig. Geget minopogosiwag kid opinimiwag.*

Will you drink some chocolate? *Miskwábo na ki wi-minikwen?*

I will drink some. *Nin wi-minikwen sa.*

But I will drink some coffee. *Nin dash makate-mashkikiwabo nin wi-minikwen.*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikiwabo?*

I will take some? *Nin nin wi-minikwen pangi.*

Give me your cup.—That's enough; you give me too much. *Bidon kid onagans.—Mi iw; osam nibiwa ki mij.*

Take some milk in it, and sugar. *Totoshabo dagonan, sisibakwad gaie.*

Will you drink some more? Give me your cup. *Minawa na ki wi-minikwen? Bidon kid onagans.*

I thank you; that is enough. *Migwetch; mi iw.*

There is also some tea, who will drink some? *Anibishabo gaie oma atemagad, awenen ge-minikwed?*

Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*

And you, sir? *Kin dash, nidji?*

I will drink a little, very little. *Pangi nin wi-minikwen, pangi go.*

This tea is very strong. *Kitchi mashkawágami ow anibishabo.*

I like strong tea. *Nin minwéndan meshkawagamig anibishabo.*

I don't like it, I like better weak tea. *Kawin nin minwéndansin, awashime nin minwendan tchi jagwagamig.*

You did not take any butter, do you never eat any? *Kawin mashi totshabo-bimide kid odapinansin, kawin na wika ki midjissin?*

I eat it sometimes, I will take a little. *Nin midjin sa ko, pangi nin wi-mamon.*

You eat very little of every thing. *Kitchi pépangi ki wissin.*

I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*

I must go now, I must go to work; I have much work to do to-day. *Nin wi-madja dash nongom, nin wi-anoki; nibiwa anokiwin nind aian nongom.*

## 6. On the weather.

How is the weather? *Anin eji-gijigak?*

Is it fine weather?—Is it bad weather? *Mino gijigad na? Matchi gijigad na?*

It is fine weather.—It is bad weather. *Mino gijigad sa. Matchi gijigad sa.*

The weather is very bad. *Niskádad, (kitchi niskadad.)*

It is cloudy.—It is clear fair weather, the sun shines. *Anakwad.—Mijakwad.*

It is dark, gloomy weather all day. *Agawa gijigad kabgijig.*

It is foggy, the sun does not appear. *Awán, kawin gisiss bi-nagosissi.*

It blows, it is windy. *Nódin.*



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Come in and warm yourself, there is a fire here. *Pindigen, bi-awason, ishkotewan oma.*

It snows fast.—It snows thick. *Sógipo, or sogipomagad, Mamangadépo.*

The lake, the river, etc., is freezing over. *Ságaigan, sibi, etc., gashkadin.*

The lake is hard frozen over. *Ságaiagan gi-kitchi-gashkadin.*

This afternoon I will skate. *Nongom gi-ishkwa-nawokiweg nin wi-joshkwadae.*

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwádaaganan.*

It thaws now, (it is mild weather.) *Jaigwa abawa, or abawamagad.*

The snow is soft. The snow melts away. *Jakágonaga. Gon ningiso, or angoso.*

It begins to be warm. *Jaigwa kijate, or kijatemagad.*

How warm it is.—It is very warm. *Geget kijate—Kitchi kijate.*

I am warm. *Nind ábwes, (I sweat.)*

I am excessive hot. *Nind apitchi ábwes.*

Let us go into the shade. *Agawateg ijada.*

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan, osam kijate.*

The sky is cloudy all over. *Kitchi ánakwad.*

It lightens excessively. *Kitchi wassamowag animikig.*

It thunders, the thunder roars. *Animikiwan, masitágosiwag animikig.*

What a clap of thunder! *Geget kitchi animiki! Pashkawkáamog!*

Are you afraid of thunder? To be sure. *Ki gossag na animikig? E nange.*

Many people are afraid of thunder. *Nibiwa bemadisiidjig o gossawan animikin.*

I never was afraid of it. *Kawin nin wika nin gossassig.*  
 Be not afraid, the storm is over. *Kego segisiken, jaigwa  
 ishkwa-niskadad.*

It clears up. *Eshkam mijakwad.*

I see the rain-bow. *Nin wabandan nagweiab.*

This is a sign of fair weather. *Mi wendji-kikendaming  
 tchi mino gijigak.*

It is very good (pleasing) that it has rained, the ground  
 was already too dry; but now the fields will produce  
 well. *Kitchi minwendagwad gi-gimiwang, osam jaigwa  
 bibinekamigideban aki; nongom dash weweni ta-nitawi-  
 ginon kitiganan.*

It is dirty now after the rain. *Ajishkika nongom gi-gimi-  
 wang.*

It is bad walking. *Sanagad bimosseng.*

### 7. For and at dinner.

It is twelve o'clock now. Come in, we will dine. *Jaigwa  
 nawokwe. Bi-pîndigen, ki ga-wissinimin.*

Come sit down on this chair. *Bi-nabadamin ow apabi-  
 wining.*

Put another plate (cover) here: *Minawa bejig tessinagan  
 atoiog oma.*

There is some meat here. *Wiass oma atemagad.*

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wi-  
 iass, pijikinsiwi-wiass, kokóshiwí-wiass, wawáshkeshíwi-  
 wiass, makó-wiass.*

Help yourself. *Kin igo mamon minik menwendaman.*

You don't eat, are you sick? *Kawin ki wissinissi, kid  
 akos na?*

No, I am not sick, I eat much. *Kawin nind akosissi,  
 nibiwa nin wissin.*

Potatoes are there and turnips too. Which you like bet-



ter? *Opinig aiawag, tchiss gaie'oma ate. - Wegoneñ nawatch menwendaman?*

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table.

*Jiwitigan. bidoiog gawissagang gaie, kawin ki gi-atoss-inawa adopowining.*

Take some more meat. *Minawa wiass mamon.*

This bam is very nice, I ate some. *Mandan kokoshiwi-wiass kitchi minpogwad, nin gi-midjin pangi.*

This deer-meat has an excellent flavor, and is done nicely.

*Iw wawashkeshiwi-wiass memindage minopogwad, weweni gaie gijidemagad.*

Have the Indians killed many deer this winter? *Nibiwa na anishinabeg o gi-nissawan wawashkeshiwan nongom biboninig?*

Yes, sir, a great many; a young man killed seven deer, not

long ago. *Geget kitchi nibiwa; bejig oshkinawe nomaiia nijwasswi o gi-nissan wawashkeshiwan.*

Deer-meat is very good, I like it better than any other kind

of meat. *Wawashkeshiwi-wiass memindage minopogwad, awashime nin minwendan, kakina dash anind wiass.*

Are there many rabbits here? *Wabosog na batainowag oma?*

There are a great many here, and the Indians are very

skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesiwag dash anishinabeg dassonawad.*

I will eat some of this rabbit. *Pangi nin wi-amoa aw.wabos.*

Are there partridges also here? *Binewag na gaie aiawag oma?*

There are, we eat them often. *Aiawag sa, naningim nind amoananig.*

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma.*



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## 8. Concerning the Otchipwe language.

I wish to know well the Otchipwe language. *Apegish weweni kikendamàn wi-Otchipwemoian.*

The Otchipwe language is very difficult, I can speak it a little. *Kitchi sanagad Otchipwemowin, pangi nin gashkiton wi-Otchipwemoian.*

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitoian.*

I endeavor indeed very much, but I can effect nothing. *Nind ano wikwatchiton apitchi, kawessa dash nin gashkitossin.*

I think it will be long before I learn to speak well Otchipwe. *Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoian.*

I will always speak Otchipwe when I speak to you, if you are willing. *Nin gad-Otchipwem mo jag genoninànin, kishpin minwendaman.*

Thank you, friend, do that and so I shall indeed know it sooner. *Migwetch, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendamàn.*

Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say. *Béka nawatch gigiton, nidji, osam ki dadátabi; kawin ganage abita ki nissitotossinon ekitoian.*

How do the Indians call this? *Anin ow ejinikadamowad anishinabeg?*

This is called . . . . . *ijinikade ow.*

And this, how is it called? *Ow dash, anin ejinikadeg?*

It is called . . . . . *mi ejinikadeg.*

I will write down these words, and I will write all the Otchipwe words, by this means also, I shall learn the Otchipwe language. *Nin gad-ojibianan iniw ikitowin-*

an, nin wi-*ojibianan*, 'mi ima gaie ge-*ondji-kikendaman*  
*Otchipwemowin*.

Have you nobody that would teach you constantly? *Kawin na awiia kid aiawassi ge-kikinoamokiban mo jag?*

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mash awiia nind aiawassi, nin gad-anona dash awiia ge-kikinoamawid weweni.*

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kikinoamawian, endassogijigak dash ki ga-bi-kikinoamaw.*

Yes, I promise it to you, I will come every day to teach you. We will begin to-morrow. *E, ki nakomin sa, endassogijigak ki ga-bi-kikinoamon. Wabang ki ga-madjitam.*

I would be very happy if I could soon speak well the Otchipwe language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendaman weweni tchi Otchipwemoian, mi sa gwaiak tchi wigagikimagwa anishinabeg.*

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekitoian genonindnin?*

Yes certainly, I understand you well. *E nange ka, ki nissitoton weweni.*

Do you understand every Indian? *Kakina na anishinabeg ki nissitotawag?*

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotawassig, bebejig eta nin nissitotawag; anind dash osam dadatabiwag genojiwadjin, kawin dash nin kikenimassig ekitowagwen.*

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad, ki nissitotawag na weweni?*

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganojiwad.*

You will soon know it, endeavor, don't be discouraged, (disheartened.) *Waiba nawatch ki ga-kikendan, aiangwamisin, kego jagwenimoken.*

I am not discouraged; and I will not give it up. *Kawin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *On traveling by land in the Indian country, (in winter.)*

When shall we start (depart)? *Aniniwapi ge-madjaiang?*

We shall soon now depart, prepare. *Jaigwa waiba ki gamadjamin, ojitan.*

I am preparing, I am about. *Nind ojita, nind apitchita.*

Have you made my snow-shoes? *Ki gi-gijiag na nind agimag.*

Your snow-shoes are not quite made; I made indeed the frame, but they are not yet filled, (laced.) *Kawin mashi apitchi gijiassiwag ki agimag; anawi nin gi-waginag, kawin dash mashi ashkimasossiwag.*

Who will fill them? *Awencn dash ged-ashkimanad?*

My wife will fill them to-morrow. *Nin widigemagan o gad-ashkimanan wabang.*

Are my moccasins made? *Nin makisinin na gi-gijitchi-gadewan?*

Yes, my sister made them; she has made one pair, two pair, three pair, four pair, etc. *E, o gi-ojitonan sa nimisse; ningotwewan, nijwewan, nisswewan, niwewan, etc., o gi-ojitonan.*

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. *Ajiganan gaie nin gi-bidonan, ningotwewan-nijwewan, etc., kin ged-aioian.*



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We don't go in the right direction ; there, there! *Kawin gwaiak kid ani-ijassimin; wedi gosha!*

O yes! indeed! I almost went astray. *Ishte! geget! gega nin gi-wanishin.*

Hold on! I will drink some water here. I am very thirsty, I am sweating so much. *Beka! nin wi-minikwen nibi oma: Nin kitchi nibagwe, osam nind abwes.*

Don't drink too much water, and don't eat any snow, or else you will be tired very soon. *Kego osam nibiwa nibi minikweken, kego gaie gon amoaken, gonima waiba ki gad-aiékos.*

Is there a trail all along, where we are going? *Mikanáwan na mojang ejaiang?*

There is indeed a trail, but it shows very little ; it has snowed too much of late. *Anawi mikanawan, agawa dash nagwad ; osam gi-sogipo nomaia.*

Why! are you tired? *Anin! kid aiékos na?*

I am not yet tired, I walk easily. *Kawin mashi nind aiékosissi, nin mino bimosse.*

Walking is good here, it is a fine place, there is no underwood here. *Mino bimossewinagad oma, onijishin, jibei-amagad.*

But here there is much underwood, it is bad walking indeed. The snow is soft. The snow is deep. *Oma dash kitchi sasaga, geget sanagad bimosseng. Jakágonaga. Ish-pagonaga.*

There is no trail (no road) here ; we will go astray. *Kawin oma mikunawansinon ; ki ga-wanishinimin.*

We are already gone astray. That is very bad. *Mi jai-gwa gi-wanishinang. Geget sanagad.*

Stop, I will look for the road, (trail.) Here it is! Come here! *Beka, nin ga-nandoncan mikana. Mi oma! Ondass!*

It is now noon, (twelve o'clock.) Let us now take a meal. *Jaigwa nawokweg. Nakawe wissinida.*

Well! I will make a fire; we will make some tea. *Haw!*  
*Nin ga-bodawe; anibishabo ki gad-ojitomin.*

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aiékos. Baiétoj nind akosin bejig nikád.*

We will not walk long now; evening is approaching. *Kawin ginwenj ki ga-bimossessimin; jaigwa ani-onagoshi.*

Where shall we camp? There is no fine place. *Anindi gegabeshiang? Kawin ningotchi onijishinsinon.*

Let us camp here; this is a fine place. *Oma gabeshida; onijishin oma.*

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gónika, ishpaónaga, (ishpate.) Kitchi nibiwa gon nin ga-webina tchi ojitoian gabeshiwin.*

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobig nin wi-mamág, (nin wi-bokobinag;) nibiwa nin wi-mamág, weweni tchi apishimonikeian.*

Friend, chop much wood, it will be perhaps cold to-night. *Nibiwa manissen, nidji, ta-kissinamagad ganabatch tibikak, (ta-kissintibikad.)*

So much wood will be enough. *Mi iw ge-debisseg missan.*  
 Let us make fire. Let us cook. Let us eat. *Bodaweda. Tchibakweda. Wissinida.*

Hang up my moccasins and my nips, (foot-rags,) to dry. *Agodon nin makisinin, nind ajiganan gaie, tchi bateg.*

Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-waban.*

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinin, nind ajiganan gaie.*

Let us start. Is it far yet where we are going? *Madjada. Wassa na keiabi ejaiang?*



We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibamin, mi sa, nongom onago-shig, wabang gaie; awasswabang dash ki ga-dagwishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabe-gijig.*

Now the sun will soon set; let us camp. *Jaigwa gega tapangishimo gissis; gabeshida.*

We have come far to-day. *Wassa nongom ki gi-dagwishinimin.*

Let us make a good camp again. *Weweni winawa ojitoda gabeshiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, madjada. Kishpin apitchi kijikaiang, nongom onago-shig ki ga-wabandamin wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditaman wakaigan nongom.*

The house is now near; two miles more. *Jaigwa beshowad wakaigan; keiabi nijo dibaigan.*

There is the house. *Mi wédi wakaigan.*

I am very glad. *Nin kitchi minwendam.*

10. *On traveling by water, in the Indian country, (in summer.)*

Friend, when shall we embark? *Aniniwapi ge-bosiang, nidji?*

I don't know. I will probably not embark soon; I have no canoe. *Endogwen. Wika ganabatch nin nin ga-bos; kawin nind otchimanissi.*

Do you intend to make to yourself a canoe? *Ki wi-ojiton na dash ki tchiman?*

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wabang dash nin wi-passaige.*



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I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinabeg nin wi-anonag; bejig ta-odake, nij dash ta-tchimewag.*

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Kin, Paul, nitam ki gag-wedjimin: Ki wi-anonigos na? Ginwenj nin gad-inend; nijo gisiss ganabatch.*

I promise you, I will embark with you. *Ki nakomin, ki gad-adaawamin sa.*

And look for two other men; Paul, who would embark with us. *Minawa dash, Paul, nij ininiwag nandawabam ged-adaawaminangog.*

I have found two young fellows. *Nin gi-mikawag nij osh-kinaweg.*

Are they good paddlers? *Nita-tchimewag na?*

First rate. Would it not be better that we should row? *Apitchi sa. Kawin na nawatch da-onijishinsinon tchi ajéboieiàng?*

Yes, it would be good; we go quicker by rowing, than by paddling. *Geget da-onijishin; awashime sa kijikam ajéboieng, iw dash tchimeng.*

I will make two oars; and I have a paddle. *Nin gad-oj-tonan nijwatig' ajéboianakon; abwi dash nind aian.*

Halloo, halloo, my boys! let us embark! It is very calm. *Haw, haw, kwiwisensidog! bosida! Kitchi anwatin.*

Embark all things. Here are our provisions. Embark the axe also, the dishes and our beds; all together. *Bositoiog kakina. Mi mandan ki nawapwáninan. Wagakwad gaie bositoiog, onaganan, ki nibaganinanin gaie; kakina go.*

All is shipped now. *Mi kakina gi-bositchigadeg.*

All is not yet shipped; here is the tent; put it in the canoe. *Kawin mashi kakina bositchigadessinon; mi ow papagiwaiianegamig; bositoiog.*

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton.*

That's all. Let us embark! *Mi kakina. Bosida!*

It is very calm indeed. Row smartly, my boys. *Kitchi anwatin geget. Weweni ajeboieiog, kwiwisensidog.*

There is more and more wind; the wind is fair, we will sail. *Eshkam nodin; minwanimad, ki ga-bimashimin.*

Put up the mast and hoist the sail. *Patakinig ningassimononak, ombákobidjigeg.*

Aha! we are sailing very fast. *Ataid! geget ki kijeishimin.*

Paul, steer well; take care of the canoe. *Weweni odaken, Paul; ganawendan tchiman.*

It blows harder and harder; and the sea runs higher and higher. Waves come in. *Eshkam kitchi nodin; eshkam gaie mamangashka. Bosiwag tigowag.*

The wind shifted. Take down the sail. *Jaigwa gwekánimad. Binákonigeg.*

It will be dreadful; let us save ourselves. Is there a river near? *Ta-kitchi-sanagad; ojimoda. Sibi na dago besho?*

There is a large river; we will fly there. Steer for that place, Paul. *Wedi kitchi sibi; mi wedi ged-ininijimoiang. Mi wedi, Paul, ged-inikwéaman.*

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from the lake. *Geget gwanatch sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin. Náwitch ondin.*

A dreadful time! See, how the lake looks! *Kitchi gotámigwad! Na, ejinagwak kitchigami!*

The wind will probably blow long from the lake; we will be long wind-bound here. *Ginwenj ganabatch nawitch ta-ondin; ginwenj ki ga-ginissinaogomin oma.*

Pitch the tent, boys, it will rain; it is very cloudy. *Pata-kidoiog papagiwaianegamig, kwiwisensidog, ta-gimiwan; kitchi anakwad.*

Bring in here all our luggage, it will be very bad weather. *Pindigadoiog oma kakina kid aiiminanin, ta-kitchi-niskadad.*

Put also the canoe better inland, lest the wind carry it off. *Tchiman gaie nopiming nawatch atoiog, tchi webassinog.*

We have now been wind-bound here two days—three days—four days; to-morrow I hope we will embark. *Jaigwa . . . nijogwan—nissogwan—niogwan ki ginissinaogomin oma; wabang ganabatch ki ga-bosimin.*

We will start very early in the morning; if it is calm. *Kitchi kigijeb ki ga-bosimin, kishpin anwating:*

Wake up, boys, get up; it is calm, we will embark, (start.) *Goshkosiog, kwiwisensidog, onishkag; anwatin, ki ga-bosimin.*

I see there two canoes. Let us go there and see those that travel there, (in canoes.) *Tchimanan nijonag nin wabandanan wedi. Ijada awi-wabamada wedi bemishkadjig.*

Bon Jour! bon jour! Where you come from? *Bo jo! bo jo! Anindi wendjibaieg?*

Saut-Ste. Marie.—And you? *Bawiting sa.—Kinawa dash?*

We come from L'Anse.—What news at the Saut? *Wikwedong nind ondjibamin.—Anin'enakamigag Bawiting?*

Not any. Two children died lately.—We are starving; we have nothing to eat! *Kawin ningot. Nij abinodjiag gi-nibowag nomaia.—Nin bakademini ninawind.*

Paul, give them some pork and flour. *Paul, asham kokoshan, pakwejiganan gaie.*

Well! thank you, thank you!—We will eat nicely indeed.

*O! o! migwetch, migwetch!—Gegēt nin ga-mino-wissinimin,*

And we have also nothing to smoke. *Nin manépwamin gaie ninawind.*



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TWO DIALOGUES

BETWEEN A MISSIONARY AND AN INDIAN.

A. Dialogue between a Missionary and a Pagan Indian.

Missionary. *Bo jo, nidji!*

Missionary. Bon jour, friend, (comrade.)

Indian. *Bó jo, bo jo!*

Indian. Bon jour, bon jour!

M. *Anin eji-bimadisiian? Ki mino aia na?*

M. How do yo do? Are you well?

I. *Nin mino aia anawi nin; ninidjaniss dash bejig geget kitchi akosi.*

I. I, for my part, I am well; but one of my children is very sick indeed.

M. *Mewija na akosiban?*

M. Has it been sick long?

I. *Kitchi mewija; apine sigwanong. Nibiwa gaie akosiwag nind inawemaganag.—Geget mo jag akosiwag nongom anishinabeg; kitchi nibiwa gaie nibowag, eko-dagomagak oma anamiewin.*

I. Very long; ever since last spring. And many of my relations are sick. Now the Indians are always sick, and a great many die, since religion is here.

M. *Kid inendam na, nidji, gi-dagwishinomagak oma anamicwin, mi awashime nibiwa*

M. Do you think, my friend, because religion has arrived here, therefore more

*anishinabeg wendji-nibowad ;  
kid inendam na geget ?*

*I. Aningwana, mi sa geget  
enendamàn. Mi mo jag ekito-  
wad anishinabeg. Geget dash  
debwewag ; nin wabandan  
nongom.*

*M. Kego iw inendangen,  
kaiwin awansinon. Anishá  
ikitowag anishinabeg. Igiw  
sa jangendangig anamiewin,  
mi igiw ekitodjig. Kawin  
dash debwessiwig. Kego, nid-  
ji, debwetawaken ; nanagata-  
wendan pangí ejiwēbak. Ki  
kitchi anishinabew jaigwa,  
nidji ; eniwēk mewija eko-ba-  
bamosseian omá aking. Na-  
nagatawendan dash pangí.  
Kawin na gaiat, minik bu-  
ako-kikendaman gaie kin ; ka-  
win nasnawatch batainissiba-  
nig oma anishinabeg ; nongom  
dash endashiwad ?*

*I. Geget batainobanig ; ka-  
kina dash gi-nibowag gega.  
Geget kitchi nibiwa anishina-  
beg gi-nibowag eko-kikenda-  
màn. Ina wedi A . . . ejini-  
kadeg, gi-kitchi-odenáwan  
gaiat wedi ; kitchi nibiwa ani-  
shinabeg mamawi gi-aiabanig  
ima. Nongom dash kawin  
ganage bejig aiassi. Ina  
gaie B . . . ejinikadeg, mi*

Indians die now ; do you  
really think so ?

*I. Certainly, I think so.  
That is what the Indians  
always say. And they tell  
the truth ; I see it now.*

*M. Don't think that, it  
is not so. The Indians  
don't speak the truth when  
they say so. They who  
hate religion, they are those  
who say so. But they don't  
tell the truth. My friend,  
don't believe what they say ;  
reflect a little how things are.  
You are an old man, my  
friend ; it is a pretty long  
while since you walk about  
on earth. Now reflect a  
little. Were not in olden  
times, as much as you know  
(remember) yourself, were  
not the Indians here more  
numerous than they are  
now ?*

*I. They were numerous  
indeed ; But they almost  
all died away. A great  
many Indians have died  
since I know, (within my  
memory.) So, for instance,  
in the place called A . . . ,  
there was in former times a  
great village ; a great many  
Indians were there toge-  
ther. And now there is not*



*gaie ima gi-kitchi-odenawang. Mi ima ga-danakid nossiban. Geget gi-batainadon wigiwaman ima; nin kikendan. Non-gom dash kawin ganage bejig wigiwam wedi atessinon. Misiwe gaie bakan gi-atewan odenawan; kawin dash non-gom gego. Geget kitchi nibiwa anishinabeg gi-nibowag oma, eko-kikendaman.*

*M. Geget ki debwe, nidji. Gi-batainowag waiéshkat anishinabeg misiwe oma; non-gom dash kitchi pangiwagisiwag. Mi sa geget ejiwebak. Windamawishin dash, nidji; anamiabanig na igiw anishinabeg ga-nibodjig?*

*I. Ka! Kawin sa iwapi mashi anamiewin oma gi-dagossinon anishinabewaking.*

*M. Nidji, nanagatawendan pangi iw ekitoian: Kawin iwapi mashi anamiewin oma gi-dagossinon anishinabewaking; anawi dash kitchi nibiwa anishinabeg gi-nibowag. Anamiewin na gi-ondji-ni-*

a single one there. And so in the place called *B . . .*, there was a great village there too. There was the home of my deceased father. A great many lodges have been there; I know it. But now there is not a single lodge there. And in several other places there have been villages; and now there are none there. A great many Indians indeed have died here, since I know, (within my recollection.)

*M.* Yes you speak the truth, friend. In former times the Indians have been very numerous here round; but now their number is very small. It is so indeed. But tell me, my friend, were those Indians that died away, Christians? (have they prayed?)

*I.* No! There was no prayer (religion) yet at that time here in the Indian country.

*M.* Friend, reflect a little on what you say there: There was no prayer (religion) yet at that time here in the Indian country; and still so many Indians have died. Has religion been



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*M. Minawa dash ow' kid  
inin : Kishpin dash ningo-  
tchi anishinabeg odetowad,  
anamiawad dash, eshkam ba-  
tainowag ; kawin gaie gwetch  
abinodjiiag nibossiawag. En-  
dasso-kikinonowagak nawatch  
batainowag : wendadisdjig ;  
igiw dash nebodjig. Mi go  
misiwe ejiwebak aiawad ena-  
miadjig ; mi go misiwe kitchi  
aking, endanakiwad waiab-  
ishkiwedjig, mi ejiwebak ; mo-  
jag nawatch batainowag wen-  
dadisdjig, nebodjig dash.  
Kawin anisha 'nind ikitossi,  
nidji ; mi geget ejiwebak ;  
kikendagwad sa. Ojibiabag  
kakina wendadisdjig, kakina  
gaie nebodjig ; mi dash ima  
wendji-kikendagwak iw, na-  
wath-batainowad wendadisi-  
djig, nebodjig dash.*

*I. Mi nangwana ejiwebak ?  
Kawin nin kikendansinaban,  
ki debweton dash ekitoian.*

*M. Debwetawishin, nidji.  
Geget eshkam batainowag an-  
ishinabeg Enamiadjig ; win-  
wa dash enamiassigog eshkam  
pangiwagisiwag.*

*I. Eshkam ki debweton, ki*

*M. Moreover I tell you  
this : If on the contrary  
Indians form a village some-  
where, and are Christians,  
they continually increase ;  
and the children don't much  
die. Every year the num-  
ber of those that are born  
is larger, than of those that  
die. So it is everywhere  
the case, where there are  
Christians ; and everywhere  
in large countries, where  
white people live, this is  
the case ; the number of  
those that are born is al-  
ways larger, than of those  
that die. I don't speak so  
without a good reason, my  
friend ; it is so ; it is a  
known fact. All those that  
are born, and all those that  
die, are registered ; and  
thereby it is known that the  
number of those that are  
born is larger than of those  
that die.*

*I. Is it so ? I did not  
know that ; but I believe  
what you say.*

*M. Believe me, friend,  
Christian Indians continu-  
ally increase ; but the pagan  
Indians decrease continu-  
ally.*

*I. I believe you more*

*minoton gaie ; eshkam gaie  
nin nissitotan minik ekitoian.*

*"M. Wegonen dash, nidji,  
wendji-ikitoian, kitchi nibo-  
wag anishinabeg eko-anamia-  
wad ?*

*I. Anish, nin nondawag  
mojag anishinabeg ekitowad ;  
mi go gaie nin ga-ondji-ikito-  
ian.*

*M. Mi sa geget ekitowad  
anishinabeg enamiassigog.  
Kid inin dash, nidji, kawin  
nebwakadjig naiagatawend-  
angig ikitossiwag iw ; winawa  
eta gegibadisidjig, gego ke-  
kendansigog, naiagatawend-  
ansigog gaie gego, mi igiw  
ekitodjig. 'Kego dash kin,  
nidji, keiabi inendangen iw,  
anamiewin tchi ondji nibowad  
anishinabeg. Ki wabandan  
sa ejiwebak ; awashime nibi-  
wa enamiassigog anishinabeg  
nibowag, enamiadjig dash.*

*I. Gègèt ; pitchinag nin  
nissitotan iw ; kawin dash  
keiabi nin gad-ikitossi gā-iki-  
toian ; kawin gaie nin gad-  
inendansin.*

*M. Ki kikendan na dash,  
nidji, wendji-nibowad nibiwa  
anishinabeg enamiassigog ?*

and more, and I like to hear you ; and I understand better and better what you are saying.

*M. But why do you say, friend, many Indians die now since they are Christians (praying) ?*

*I. Why, I hear always Indians say it ; and that was the reason why I also said so.*

*M. So the pagan (not praying) Indians indeed say. But I tell you, friend, the wise and reflecting ones do not say so ; only those that are unwise, that know nothing, and never reflect upon anything, only those say so. But you, my friend, do never think that Indians die away because they are Christians (praying.) You see yourself how it is ; more pagan Indians die than Christian Indians.*

*I. Yes, indeed ; I only now understand that ; and now I will say no more what I have said ; and I will not think it, (believe it.)*

*M. But do you know, friend, why so many pagan Indians die away ?*

*I. Kawin nin kikendansin; kawin wika nin nanagatawendansin iw.—Wegonen iw wendji-nibowad ?*

*M. Ki ga-windamon, nidji; weweni nissitotawishin. Enamiassigog anishinabeg kawin o kikenimassiawan Debendjigenidjin Kije-Manilon. Kakinaga gego win o kikendan, kaginig ki wabamigonan misiwé. Kawin dash winawa enamiassigog o gossassiawan, kawin sa o kikenimassiawan; mi dash wendji-jagwenimossigwa, gimodj gego tchi matchi dodamowad; mi dash geget naningim gimodj matchi dodamowad. Kishpin enamiassig anishinabe jingenimad widj' anishinaben, gimodj od ashaman matchi mashkiki, mi dash eji-nissad; gimodj, kawin awiia o kikenimigossin.*

*I. Mi sa geget naningim ejiwebak. Nibiwa nin mikwenimag gaie nin, iw ga-dodawindjig; matchi mashkiki gimodj gi-ashamawag, mi dash ga-ondji-nibowad.*

*M. Winawa dash enamiadjig anishinabeg awin keiabi iw dodansiwag; o mikwenimawan mo jag Debendjigenidjin, o gossawan gaie. Nin wabamig kaginig, nin kikenimig*

*I. I don't know it; I have never reflected upon it.—What is the reason of their dying away ?*

*M. I will tell you, friend; understand me well. The pagan Indians do not know the Lord God. He knows all, he sees us always and everywhere. But the pagans do not fear him, because they know him not; and that is the reason why they are not afraid of committing evil *secretly*; and so they commit evil *secretly* very often. When a pagan Indian hates his fellow-Indian, he *secretly* makes him eat *poison*, and so he kills him; in a hidden manner, nobody knows it.*

*I. This is often the case indeed. I remember many myself, to whom it was done so; poison was given them *secretly*, and so they died.*

*M. But the Christian Indians do that no more; they remember always the Lord, and fear him. They always think, He sees me continually, and knows what*



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*dji-nibowad nibiwa anishinabeg, memindäge äbinodjüag.*

*I. Winawa dash enamiadjig, kawin na, winawa wika mashkiki od odapinansinawa aiäkosiwadjin?*

*M. Anawi gaië winawa mashkiki od odapinanawa, wenijishing mashkiki sa; bekish gaië Debendjigenidjin od apitchi apenimonawan. Win sa eta od apitchi dibendan bima-disiwin, kawin awia bemadid sid aking o dibendansin. Kawin dash anotch mashkiki od odapinansinawa; o pisindawawan, o babamitawawan gegikwenidjin.*

*I. Wegonen dash minawa wendji-nibowad nibiwa anishinabeg, kid inendam?*

*M. Ki ga-windamon, nidji. Anawi ki kikedan gaië kin, anisha dash kawin ki mikwendansin.*

*I. Wegonen iw?*

*M. Ishkotewabo sa. Geget manadad. Kitchi nibiwa anishinabeg o nissigonawa ishkotewabo. Apitchi dash anishinabeg o minwendanawa; kishipin mikamowad, pabige o minikwenawa binish giwashkwe-*

either. This is again a reason why so many Indians, especially children, die away.

*I.* But the Christians, do they not take any medicines when they are sick?

*M.* Certainly they also take medicines, useful medicines; but at the same time they put all their trust in the Lord. He is the only master of life; no person living on earth is master of it. But they don't take all sorts of medicines; they listen to those that preach to them, and obey them, (they do according to their advice.)

*I.* What is again the cause of the dying of many Indians, you think?

*M.* I will tell you, friend, you know it also yourself, but you don't think on it.

*I.* What is it?

*M.* Ardent liquor, (fire-water.) It is very bad. Ardent liquor kills a great many Indians. And the Indians like it so much, when they get it, (find it,) they will immediately drink

*biwad. Kishpin dash anishinabeg giwashkwebiwad, geget kitchi matchi dodamog; naningim gaie nissidiwag.*

*I. Mi sa geget endodamowad; nin kikendan gwaiak. Nibiwa nin kikenimag gadodangig iw, gi-nissawad widj; anishinabewan gi-gi-washkwebiwad.*

*M. Mi iw wendji-nibowad nibiwa anishinabeg.—Gaie dash bakan minawa o nissigonawa anishinabeg ishkotewabo. Apitchi mashkawamagad iw, apitchi matchi dodagemagad. Kishpin awia naningim minikwed, o matchi dodan wiaw, kakina o tchagisan pindjaii; kawin gwenj ta-bimadisissi, kishpin nanangim minikwed ishkotewabo. Mi sa minawa nibiwa anishinabeg enamiasigog waiba wendji-nibowad, osam naningim, osam gaie nenibiwa minikwewad ishkotewabo.*

*I. Kawin dash eta enamiasigog anishinabeg o minikwessinawa ishkotewabo; enamiadjig gaie o minikwenawa.*

*M. Geget, nidji, ki debwe. Kitchi kashkendagwad iw, minikwewad ishkotewabo ena-*

it until they get drunk. And if the Indians get drunk, they are very mischievous indeed; they frequently commit murder (when drunk.)

*I. Yes they do that; I know it very well. I know several who have done that, who have killed their fellow-Indians when drunk,*

*M. This is a cause of the dying of many Indians. But ardent liquor destroys Indians again in another way. It is exceedingly strong, it is very mischievous. If a person drinks it often, he hurts his body, he burns it all inside; he will not live long, if he drinks ardent liquor frequently. This is again another cause why many pagan Indians soon die, because they drink so often and so much ardent liquor.*

*I. But not only pagan Indians drink ardent liquor; Christians also drink it.*

*M. Yes, friend, you speak the truth. It is very mortifying that Christian*



*miadjig anishinabeg. Kaw-  
in dash batainissiwag igiw  
menikwedjig. Osam möjag  
ginaamawawag; eniwek dash  
nibiwa o babamendanawa gag-  
ikwewin. Anind dash eta  
kawin o babamendasinawa, mi  
dash kitwen minikwewad. Be-  
béjig dash eta minikwewag,  
wawika gaie. Winawa dash  
enamiassigog anishinabeg ka-  
kina minikwewag, möjag gaie  
minikwewag dassing mekamow-  
wad ishkotewabo. Kakina  
minikwewag, ininiwag, ikwe-  
wag, weshkinigidjig, kakina  
go; kitchi nenibiwa gaie o mi-  
nikwenawa iw matchi nibi.  
Mi dash geget kitchi matchi  
dodasowad; o banadjitonawa  
wiawiwān. Naningotinong  
gaie awiia, megwa giwashkwe-  
bid, ishkoteng pangishin, gon-  
ima gaie nibikang, mi dash  
ima dapined. Nibiwa ani-  
shinabeg enamiassigog o nis-  
sigonawa ishkotewabo.*

*I. Geget kitimagisiwag an-  
ishinabeg enamiassigog. Non-  
gom weweni nin kikendan eji-  
kitimagisiwad. Ki gi-nondon  
ga-ikitoian nongom; kakina  
gaie nin nissitotan, nin mino-  
tan gaie minik ekitoian; mi  
dash nawatchi wendji-kiken-  
damān eji-kitimagisiwad en-*

Indians drink ardent liquor. But those that drink it are not very numerous. They are too much forbidden to do it; and the number of those that care for preaching is considerable. But some don't care for it, and they drink although forbidden. But only some drink, and seldom. On the contrary, the pagan Indians, they all drink, and they always drink whenever they can get ardent liquor. All drink, men, women, young people, and all; and they drink very freely of that bad liquid. And so they hurt themselves very much; they destroy themselves (their bodies). Sometimes it happens that a drunken Indian falls in the fire or in the water, and perishes there. Many pagan Indians are destroyed by ardent liquor.

*I. The pagan Indians are miserable indeed. Now I know well how miserable they are. I have heard what you have said now; and I understand all, and hear with pleasure all you are saying; and therefore I know better now, how*



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*in. Nin minwendam pisind-aman; anamie-gagikwewin.*

*M. Ki mino dodam sa pindigeian: Kishpin naningim pindigeian, eshkam ki ganis-sitotan gagikwewin; ki gad-inendam dash tchi anamiaian.*

*I. Anawi sa geget jaigwa nind inendam tchi anamiaian; nin jagwenim dash. Gonima kawin ningot nin gad-inabad-jitossin; osam gaie sanagad anamiewin.*

*M. Kego jagwenimoken, kego gaie gego awashime apitendangen oma aking, anamiewin dash. Awashime anamiewin apitendagwad, kakinna dash daniwin aking endagog. Mi sa anamiewin gedondji-ijad, awiia gijigong, gishkwa-bimadisid aking; kagige minawanigosiwining dash wedi ta-pindige.*

*I. Kawessa ganabatch ninawind., Waiabishkiwedjig eta kiwe ta-pindigewag gijigong, kawin dash win anishinabeg.*

*M. Anin ekitoian, nidji! Awenen ekitod iw?*

*I. Ikitowag sa anishinabeg.*

to hear a religious sermon.

*M.* You do well in coming (to church). If you come often you will understand better and better the sermon; and you will be willing to become a Christian.

*I.* I am indeed willing to become a Christian; but I don't dare (I am afraid). I will perhaps have no use of it; and religion is too difficult.

*M.* Don't be discouraged (disheartened), and don't esteem any thing on earth higher than religion. Religion is more worth than all the riches that are on earth. It is religion which will bring a person to heaven, after his life on earth; and there he will enter into an everlasting joy.

*I.* I think this will not be for us (Indians). They say that only white people will enter heaven, but not Indians.

*M.* What are you saying there, friend! Who says so?

*I.* The Indians say it.

*M. Kego debwetawaken bapish. Kawin waiabishkiwedjig, eta. ta-pindigessiwag gijigong; kagige minawani-gosiwining; mi go gaie, anishinabeg, kishpin anamiawad, gwaiak gaie iji bimadisiwad oma, aking.*

*I. Bakan dash winawa ikitowag anishinabeg. Kawin wika anishinabe ta-pindigessi wedi endanid Kitchi Maniton. Gwaiak gaie o kikendanawa tchi gashkitossigwa wedi tchi pindigewad; mi dash gwotchwendji-odapinansigwa anamiewin. Agawishka anishinabe anamiad, ikitowag; kawin potch ningol o gad-inabad-jitossin od anamiewin.*

*M. Gwaiak o kikendanawa anishinabeg tchi gashkitossigwa gijigong tchi ijawad, kidikit. Wegoenen dash iw wendji-kikendamowad?*

*I. Ki ga-windamon gwaiak eji-kikendamàn gaie nin. Ningoting sa, mewija nawatch, bejig anishinabe kiwe gi-odapinamogoban anamiewin, gi-sigaandawa dash; mojag dash weweni gi-anamia binish gi-ishkwa-bimadisiid. Ga-ishkwa-bimadisiid dash oma aking,*

*M. Don't believe them at all. Not only white people will enter heaven, the everlasting joy; Indians also, if they are Christians, and behave (live) well in this world.*

*I. But they say differently, the Indians. Never an Indian will go in there where dwells the Great Spirit. They know it perfectly well that it is impossible for them to go in there; and that is the reason why they don't much take religion. They say, an Indian labors in vain (gains nothing) by being a Christian; he will never make any use of his religion.*

*M. You say they know it perfectly well that it is impossible for them to go to heaven. But how do they know that?*

*I. I will tell you exactly, as I know it myself. Once, a considerable time ago, an Indian, they say, took religion and was baptized; and he afterwards always was a good Christian until the end of his life. After his life here on earth, he*

wedi gijigong nakakeia gi-  
 ani-madja. Degwishing dash  
 wedi, o wabaman ininiwan  
 ima nabawinidjin ishkwan-  
 deming. Ow dash od inan ki-  
 we aw anishinabe: Nin wi-  
 pindige oma. Kawin kin oma  
 ki ga-pindigessi; od igon  
 dash kiwe iniw ininiwan. Min-  
 awa dash anishinabe ow od  
 inan: Nind anamia gosha,  
 nin ga-pindige; nin gi-igoban  
 sa mekatewikwanaie megwa  
 gi-bimadisiàn aking: Kish-  
 pin weweni anamiaian, ki ga-  
 pindige gijigong gi-iskwa-  
 bimadisiàn aking; nin gi-  
 igoban, mi dash ba-ondji-ija-  
 iàn. Kawessa, od igon dash  
 iniw ininiwan; anisha ki gi-  
 waiejimig mekatewikwanaie.  
 Ikogan; ka wika awia ani-  
 shinabe oma ta-pindigessi.  
 Awass, ikogan! Mi ga-igod  
 iniw ininiwan ishkwandeming  
 nabawinidjin; mi dash aw ani-  
 shinabe neiab ga-bi-iji-giwed  
 oma aking; o gi-inan dash  
 anishinaben: Kego anami-  
 akegon kinawa, nidjikiweidog;  
 kawin potch ki ga-gashkitos-  
 sinawa wika gijigong tchi ija-  
 ieg; o gi-inan, o gi-winda-  
 mawan dash ga-dodawind.—  
 Mi dash iw wendji-jagweni-  
 moiàn gaie nin.

took his way toward heaven.  
 On arriving there he sees a  
 man standing at the door.  
 And that Indian, they say,  
 says to him: I will go in  
 here. No, thou shalt not  
 go in here; says that man  
 to him, they say: And a-  
 gain the Indian says to him:  
 I am a Christian; I tell you,  
 I must go in; the Mission-  
 ary told me, while I was  
 living on earth: If you be-  
 come a Christian, you will  
 go to heaven, after your life  
 on earth; so he told me,  
 and that is the reason I  
 come here. No, by no  
 means; says that man to  
 him; the Missionary has  
 only cheated thee. Go a-  
 way; never shall an Indian  
 go in here. Away, begone!  
 So has that man that stands  
 at the door, spoken to him;  
 and so that Indian came  
 back again on earth; and  
 he said to the Indians:  
 Don't take religion, ye, my  
 friends; you will never be  
 able, (even if you take it),  
 to go to heaven. So he  
 said to them, and then he  
 told them how he was treat-  
 ed. And that is the rea-  
 son why I am discouraged  
 too myself, (why I don't  
 dare take religion.)



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*pish, nidji, debwetangen.— Kishpin awiia geget nibod, kawin minawa abitchibassi; panima gi-ishkwa-akiwang tabitchibawag kakina nebodjig; nongom dash kawin awiia abitchibassi, kawin awiia bigiwessi oma aking kishpin geget nibod, tchi dibadjimod ejiwebadinig wedi.*

*I. Anin iw? Anawi nin wabama ko awiia ginwenj nibod, panima dash wika minawa abijishin.*

*M. Kawin, nidji, kawin nibossi, anisha wanimikawi. Kishpin awiia wanimikawid, naningotinong ginwenj kawin mamadjissi, nebongin iji jingishin ima; kawin dash gegct nibossi, kawin o tchitchagwan gi-madjassiwani; kishpin dash minawa mikawid, kawin wedi ondjibassi aiawad igiw gaishkwa-bimadisidjig aking; kawin ganage gi-madjassiwani o tchitchagwan. Panima eta, awiia geget nibod, madjawan o tchitchagwan; kawin dash wika awiia neiab bigiwessi ga-madjad, ga-nibod. Mi iw gwaiak debwewin. Debwetan, nidji.*

made that story. But; my friend, don't believe it at all. If a person really dies he never more rises again from the dead; only on the end of the world all the dead will rise up again; but now nobody rises from the dead, nobody comes back again here on earth, to tell how it is there.

*I. How is that? I sometimes see somebody die for a long time, and then after a long while he revives again.*

*M. No, my friend, he does not die, he only faints. If a person faints, he does sometimes not stir for a long while, he lies there like a dead person; but he is not really dead, his soul did not depart; and when he gets his senses again, he is not coming from where those are that have finished their lives on earth; his soul did not depart. When a person really dies, his soul departs; but nobody ever comes back again that is departed, that is dead. This is the real truth. Believe it, my friend.*

I. *Nin debwetam geget. Ki debweton ekitoian; kin sa gwaiak ki kikendan ejiiwebak bimadisiwin aking, ged-ijiwebak gaié api ged-ishkwa-bimadising aking.*

M. *Minawa dash kid inin, kego debwetawaken awia ekitod: Kawin anishinabeg oda-gashkitossinawa gijigong tchi wi-ijawad, missawa weweni anamiawad, anamiewining gaié dapinewad. Kego bapishiw debwetangen. Apitchi gwaiak gi-ikito win Deben dang bimadisiwin: Kakina bemadisidjig aking endasso-winsowad o ga-gashkitonawa tchi pindigewad nind ogimawiwining gijigong, kishpin anamiawad, gwaiak gaié ijiwebisiwad aking. Bekish dash gaiéow gi-ikito: Enamiadjig dash eta ta-ijawag gijigong, kishpin mino-ijiwebisiwad; kawin dash enamiassig awia wika ima ta-pindigessi; gi-ikito Debendjiged. Kishpin anishinabe anamiassig, geget win kawin ta-pindigessi gijigong wika; kishpin dash anamiad, weweni gaié ijiwebisid, ta-pindige kagige minawani-gosiwining, tibishko waiabishkiwedjig enamiadjig meno-ijiwebisidjig eji-pindigewad.*

I. Yes, I believe. I believe you what you say; you know well how life is on earth, and what will be there, when this earthly life is finished.

M. I tell you once more, don't believe anybody that says: Indians can never go to heaven, even if they are good Christians, and die Christians. Don't believe that at all. The Master of life has said very expressly: All people on earth, whatever name they have, shall be able to enter my kingdom in heaven, if they be Christians and behave well on earth. And at the same time he said: Christians only will go to heaven, if they behave well; but never shall a pagan go in there; so said the Lord. If an Indian is no Christian, he indeed shall never go to heaven; but if he is a Christian and behaves well, he will go into that eternal joy; the same as white Christians that behave well, will go in.



I. *Ataia! geget sa kitchi; giwanimowag anishinabeg. Migwetch ga-windamawian nongom; nin kitchi minwendam. Mi dash iw ge-mindji-mendamàn. Kishpin dash nondawag anishinabe bakan tchi ikitod, kawin nin ga-deb-wetawassi.*

M. *Mi iw gwaiak. Kego debwetawaken; anisha ikitowag epitch jingendamowad-anamiewin. Mi dash iw wendji-ikitowad, tchi anami-assigwa anishinabeg.*

I. *Migwetch; mi sa geget weweni gi-nissitotamàn iw. Minawa dash bakan ikitowag anishinabeg. Mojag nin nondawag; geget dash nin segis naningotinong.*

M. *Wegonen dash iw?*

I. *Ow sa ikitowag: Kawessa mika! Kawin anishinabeg wika gijigong ta-ij-assiwag, waiabishkiwedjig eta ta-ijawag; anish, binisiwag winawa, anishinabe dash winisi. Bakan ningotchi ondisiwag anishinabeg, kawin tibishko waiabishkiwedjig; kawin dash ta-pindigessiwag Kitchi Maniton endanid, osam bakanisiwag. Mi mojag ekitowad anishinabeg. Geget na bakan ningotchi ondjiba-*

I. *Ha! the Indians are great liars indeed. I am very thankful for what you have told me now; I am very glad. I will now remember this. And if I hear an Indian say differently, I will not believe him.*

M. *That is right. Don't believe them; they are telling lies by mere hatred against religion. And they say this in order that the Indians should not take religion.*

I. *I am thankful; I have well understood this. But the Indians say again another thing. I hear them always; sometimes I fear indeed.*

M. *And what is that?*

I. *They say: Oh! it is impossible! Never the Indians will go to heaven, only white people will go; why, they are clean, but the Indian is unclean. The Indians have another origin, not the same as the whites; and they shall not go in where the Great Spirit dwells, they are quite of another origin. So the Indians always say. Do they indeed originate elsewhere?*



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*dam dash gi-windamawian. Missawa anishinabewiàn, nin da-gashkiton gijigong tchi ijaiàn gi-ishkwa-bimadi-siàn aking, kishpin gwaiak anamiaiàn. Mi na iw?*

*M. Mi sa iw. Geget weweni ki-nissitotan gego wandamonànin. Anin? Minawa na gego ki sanagendan?*

*I. E, minawa sa. Anawi nind inendam tchi anamiaiàn gaie nin; osam dash sanagad ganabatch: gonima kawin nin ga-gashkitossin. weweni tchi ganawendámàn.*

*M. Wegonen iw?*

*I. Anotch sa go gego, ejigagikimindwa enamiaadjig tchi ganawendamowad.*

*M. Ki da-gashkiton na, nidji, tchi apitchi bonitoian ishkotewabo, kishpin anamiaiàn?*

*I. Anish, sanagad iw. Nin da-gashkiton dash tchi bonitoian, kishpin anamiaiàn. Nin kikendan sa manadak; nind apitchi kikendan ejikitimagiidisod anishinabe wasokang ishkotewabo.*

you told me that. Although I am an Indian, I could go to heaven after this life on earth, if I be a good Christian. Is it so?

*M.* So it is. You understand very well, when I tell you something. Well? Have you any more difficulties?

*I.* Yes, some more. I intend indeed to take religion myself; but it is perhaps too difficult; I will perhaps not be able to keep it well, (to observe it.)

*M.* What is that (that is so difficult)?

*I.* Sundry things that are recommended to the Christians to observe, (to keep.)

*M.* Would you be able, friend, to give up entirely ardent liquor, if you took religion?

*I.* Why, that is difficult. But I could give it up, if I became a Christian. I know it is mischievous; I know very well how poor and miserable an Indian makes himself, if he is a friend of ardent liquor.

*M. Mi geget. Kishpin dash gashkitoian tchi apitchi bonitoian ishkotewabo, kawin bakan gego ki ga-bwanawitossin. Ki ga-gashkiton naweweni tchi webinaman kakinan anishinabe-ijitwawin? .*

*I. E nange ka. Kawin sa jaigwa gwetch nin babamendansin; kawin ganabatch gwetch inabadassinon.*

*M. Kawin bapish ningot inabadassinon; o kitchi ijingendan gaie Debendjiged; meshkwat apitchi wenijishing ijitwawin win-o gi-minan bemadisinidjin aking, mi sa, anamiewin.—Minaca na gego. ki sanagendan?*

*I. Kawin anawi gego; apitchi dash nin manadjiton anamiewin, mi sa waiba wendji-odapinansivan. Weweni sa nin wi-odapinan.*

*M. Geget, nidji, ki mino inendam. Debendjiged ki gi-jawenimig, ki gi-minig dash mino inendamowin. Weweni nanagatawendan mo jag, pindigen dash gaie anamiewigamigong enamiegijigakin, tchi nondaman gagikwewin, eshkam tchi nissitotaman ejiwebak, Kije-Manito od ikitowin. Naningotinong gaie bi-ijan*

*M. That's true. Now if you can give up totally ardent liquor, you will not be unable to do all the rest. Will you easily reject and abandon all the Indian religious practices?—*

*I. Yes, certainly. I do already not care much for them; they are probably of no great use.*

*M. They are of no use at all; and the Lord abhors them much; instead of them he has given to men on earth a most useful religious practice, that is, the Christian religion (prayer.)—Have you any other difficulty?*

*I. No, not any; but I respect very much religion, that is the reason why I don't take it very soon. I intend to take it in a proper manner.*

*M. Indeed, my friend, you think well. The Lord had mercy on you and gave you a good thought (a good will). Reflect well always, and come to church on Sundays, to hear the sermon, in order to understand better and better the word of God. And come here sometimes, I will give*

oma, ki ga-kikinoamon. Geget nin kitchi minwendam, inendaman weweni tchi odapinaman anamiewin. Ki ga-jawendagos geget, kishpin weweni anamiaian binish tchi-iskwa-bimadisiian aking. Anotch kitimagisiwin: oma aking dagomagad. Kishpin dash weweni odapinaman kitimagisiwin, kotagitowin gaie; weweni gaie ijitchigeian, eji-minwendang Debendjiged, ki ga-pindiganig kagige minawanigosiwining gijigong, gi-iskwa-kitimagisiian oma aking.

I. Geget ki kitchi minoton. Migwetch eji-gagikimiian. Waiba nongom nin wi-odapinan anamiewin, gwaiak dash möjag nin wi-ganawendan.

M. Mi ge-lodaman, nidji, ki ga-jawendagos dash kaginig.

you instructions. I am very glad indeed that you intend to take religion in a proper manner. You will be happy indeed, if you are a good Christian until you cease to live on earth. There is much misery here on earth. But if you take misery and sufferings with patience; and if you behave well, according to the pleasure of the Lord, he will take you into that everlasting joy in heaven, after your misery on earth.

I. I listen to you with great pleasure. I thank you for the instructions you give me. Now I will soon take religion, and I will keep it faithfully all the time.

M. Do that, my friend, and you will be happy eternally.



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